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OUR ATTITUDE TOWARDS CONFUCIANISM.

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"All things are lawful unto me, but all things are not expedient;" "I am made all things to all men that I might by all means save some."

IN these words we have the principles in accordance with which the greatest and most successful of missionaries carried out his work. Their full significance is revealed by examination of his life, his speeches and his letters. Preaching to Jews familiar with and revering the Old Testament, his arguments were based on that book, and out of Scripture he proved that "Jesus is the Christ." His audience on Mars' Hill, having been composed of literary Greeks, could not infer from Paul's address that such a book existed as the Old Testament. By this mode of action we are to understand that Paul adapted himself to his circumstances. Like the fisher casing for trout or codfish, Paul applied common sense in his endeavours to gain men, or in his own words he "being crafty caught men with guile." Before this process of adaptation is satisfactorily accomplished the circumstances must be clearly understood. Hence a careful investigation is necessary of the mental and moral standpoint of the hearers. With the same end in view and the same general truths to teach, Paul would adopt a totally different style in speaking to the Roman soldiery from that in which he addressed the Areopagus, just as his speech before Agrippa differed entirely from that delivered to Felix.

Now if Paul, a missionary to peoples differing but little from himself in education and customs, in modes of moral thought and intellectual training, felt compelled to adapt himself to his various hearers, how much more needful is such a process of adaptation for missionaries in China, where education, customs, mental training and

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modes of moral thought are so diverse from our own. To scan with observant eye and listen with trained ear was all Paul had to do. The missionary in China has to conquer a stubborn language ere he understand what is being said around him. And the language in which Chinese write differs so widely from that employed in ordinary conversation that a painful and prolonged study is requisite to acquire even a superficial acquaintance with Chinese thought. There probably are enthusiastic people who regard this more difficult task as needless. But if the easier course is "lawful" it fails to commend itself as "expedient," while it can scarcely be said to be an effort in the way of becoming "all things to all men." It appears to me that we can hardly consider ourselves of Paul's mind if we do not by careful study place ourselves abreast of Chinese thought on moral subjects. And as far as my personal experience is worth it has taught me that there is no more satisfactory, thorough, and authoritative, as well as direct and speedy method of gaining a knowledge of Chinese thought, than an acquaintance with Confucianism as contained in the Four Books.

Again, it does not seem "expedient" that one occupying the responsible position of a missionary—the accredited representative of Christianity—should assume a pronounced attitude towards any religious system of the people among whom he labors without such previous examination of its character as will warrant him to speak of it from personal knowledge and conviction. He should be able to render to "every one a reason" for the hostility assumed or the friendship expressed towards any system. The well equipped workman who need "not be ashamed" will inform himself upon the principal obstacles against the reception of the Gospel. These are in China more numerous and serious than any which Paul had to encounter. We are foreigners. Our customs and manners differ no less than our garments. Our language is strange. Our object is misunderstood. We are credited with designs upon the integrity of China. We are supposed to be emissaries of foreign governments to deceive by fine speeches as many Chinese as possible to become partisans of our western nations. But above all we are supposed to be bent on upsetting in China the authority of much revered Confucius.

Now the missionary who is not only "harmless as a dove" but "wise as a serpent," who is bent on gaining men, will take no avoidable step to strengthen Chinese prejudice against him. Nay more, he will go as far as truth allows to undermine that prejudice. Instead of rousing anger by a defiant or scornful attitude towards everything which does not square with his education in a western land and his habits as a member of a Christian and civilized country, he

will make the most generous allowance for everything not actually sinful in the customs and practice of the people. You will never convince a man that you are his friend by any amount of knocking him down. Even of his faults you must speak gently and make the most of whatever is worthy in him. Similarly, the general condemnation of his beliefs or an indiscriminating judgment against his ideals, is not the way to secure the confidence of self-respecting Chinese. If it is found that there are one or more things or men whom the Chinese regard with special honour, search out what that root is out of which has grown this honour. And if in their jade you perceive flaws to which they are blind, do not prove your superiority by exultingly pointing out the blemishes. Dwell rather on those features which they esteem and allow them every credit for their regard for any degree of excellence. It needs not an intellectual giant to become thus "all things to all men" in order to save some, but it implies unselfishness and sympathy and a kindly feeling towards the people.

But what has all this to do with Confucianism? "Much every way." Addressing a mixed audience which you never saw before and may never meet again, you are free to expose the follies of modern Buddhism and ridicule the absurdities of Taoism, you may express as freely as you choose your disgust that reasonable men should bow down before masses of painted clay; your audience will laugh with you and applaud your sentiment as "proper." But say a word against Confucius, even give an unconditional hint that his system is incomplete and needing both amendment and addition, you will hear murmurs rise instantly, and possibly angry words. The audience which agrees sympathetically with all you may say against idol-worshipping religions, resents as if it were a personal affront a breath of suspicion directed against Confucianism. And if antagonistic thoughts are roused in the breasts of an audience, their ears are at once closed against you, "charm you never so wisely." When the skater skimming over the shimmering ice suddenly sees rising before him a post and a board with large letters "DANGEROUS," he quickly turns on his heel and avoids the spot which would not bear his weight. Such a post and board is anything which steels against the missionary the hearts of his audience. The motives of men of a certain temperament for ignoring Confucianism can be understood and appreciated, but a hostile criticism of Confucianism publicly expressed to a mixed audience is, to say the least of it, unwise. That any good can follow is inconceivable, it is all but certain that evil will result. An unconditional condemnation of Confucianism cannot fail to largely increase against the preacher the prejudices already existing in the Chinese mind.

The Chinese have indeed much reason to be proud of Confucius. He originated a system of education, and if he did not introduce the elements of civilization he crystallized them into shape and permanency. To him more than to any other known cause do the Chinese, formed of various nationalities and of mixed blood, owe their cohesion as a homogeneous people. Hence my conclusion negatively that hostilely against or contemptuous references to Confucianism cannot further but may hinder the object of the missionary in coming to China.

Let us now grapple a little more closely with our subject and without attempting to minutely demarcate the boundary lines of either, let us look at the main design of both Christianity and Confucianism.

Confucianism is usually designated a Religion. It is, however, open to question whether Confucius himself would have been willing to accept this term in our sense of it as a correct classification of his system. The term seems to have been adopted from the fact that Confucianism is called with Buddhism and Taoism the Three Chiao (教) of China. But the term means, not "religion," but "Instruction," a "System of Teachings." It appears to me that the author of the *De Officiis* could present a stronger claim to have his system known as the Ciceronic Religion, or the great teacher of Plato as the Socratic Religion, than Confucius to have his surviving doctrines styled a "Religion." Indeed on two occasions when his disciples sought instruction on spiritual matters Confucius replied evasively. True, there are a few sentences bearing upon religious ceremonies; but though his intense conservatism would not hear of altering any of those ancient religious customs, they form on his system only an excrescence glued on, the removal of which would leave that system still unimpaired. We therefore desire to classify Confucianism not with the religions but with the moral systems of the world.

This system we discover to have been evolved with the design of regulating all human relationships as these were understood by Confucius and his successors. No philanthropist will deny that such design is worthy of all honor, and we think that any one who has endeavoured to master Confucianism will ungrudgingly bestow upon it the meed of high excellence. The ruler is to guide his people by the example of a correct life rather than by the threats of penal laws. The minister must be faithful to the trust reposed in him by his sovereign. The integrity and kindness of the magistrate will ensure the obedient devotion of the people. The father, besides feeding, is to love and carefully train his child, and the child is to

reverence and obey his parents. The friend can approve himself so only by sincerity. The stranger from a distance is to be welcomed with gladness. Each is to love all, and what one does not wish done to himself he is to inflict on no other. This, the embodiment of the Five Constant Duties implied in the five-fold relationship of man, I consider the essential portion of Confucianism. It is then an attempt to define man's duty to man.

Salvation through a crucified Saviour is that which distinguishes Christianity from every other religious and moral system. Though on this particular all Christians are unanimous they do not all signify by it the same thing. To a large proportion of Christendom salvation is the avoidance of hell, *i.e.*, escape from the punishment of sin. That so generally entertained a belief should have so slender a foundation in Scripture is remarkable. Nowhere is the manifestation of the "Word made flesh" ascribed to the design of saving from hell. Christianity according to Scripture does not mean salvation from the penalty of sin, but the destruction of sin itself; and sin being destroyed ceases of course to be punitive. He is "Jesus because He saves His people *from their sins*." As the Shepherd He seeks out and restores *lost* sheep. The Physician heals the sin-distemper of the soul. The soul away from God is in the dark—He is its light. By actual and active sin the soul is dead—He bestows life by taking away sin. He washes away the filth and mire of sin from heart and conscience. He was manifested to destroy the *works* of the devil. He is the Root to influence all His branches to bring forth *good fruit*. The whole burden of the New Testament is Repentance from sin unto holiness, a turning away from the works of the flesh which are no less unmanly than ungodly, and a cleaving to and diligence in the works which are of the Spirit, and which alone are becoming and ennobling to man.

Intentionally we keep out of view at present those higher revelations made through Him who brought "Life and Immortality to light." Confining ourselves to the field covered by the essentials of Confucianism we find that Christianity teaches and enforces the whole duty of man. It shows by implication how rulers should act, directly sets forth the obligations of subjects, declares the respective duties of parent and child, of teacher and taught, of neighbours and strangers in all circumstances. Without entering into details we find that in regard to human relationships the difference between Christianity and Confucianism is not of kind but of degree, and that degree a by no means irreconcilable one.

We are now, therefore, able to advance a step further and to show that as Confucianism is an attempt to define the duties of men in

their several relationships, and as Christianity in treating of the same relationships inculcates virtually similar precepts, there appears to be no substantial reason against the use of Confucianism as an ally in our work. The British troops in the Soudan were in most respects very dissimilar to the native tribes, yet of these tribes those who had the same or parallel objects in view were always gladly welcomed by the British authorities. Now Confucianism is much more allied to Christian morality than the friendly Soudanese resembled British troops. Is it right that "the children of this world" should be always "wiser than the children of light?" Foolish indeed and reprehensible would have been the conduct of British officers if, with supercilious contempt because of their own superiority, they had haughtily driven the friendly tribes into the hostile camp of Osman Digma or the Mahdi. And is the Christian soldier a wise man who of a possible ally makes a powerful foe?

Those who most highly revere the doctrines of Confucianism are the men who form the most powerful and vital force in China. The literary classes are the real masters of the land, and its policy and action when not dictated is modified by them. Without them, government can take no important step and the common people are virtually under their sway. The missionary, therefore, who aims not merely at the conversion of a few farmers here and some artisans there but at the Christianization of China, must look this fact seriously in the face. He must remember that this large, all-pervading, virtually united, and powerful class cannot fail to regard with suspicion any teachers of any system with which they are not familiar and which may in their estimation tend to deteriorate their position and undermine their influence. This natural suspicion must be taken into account, and whatever we consider as "lawful," it is not "expedient" for us to do anything avoidable to make this class our enemies, nor to leave undone anything conscientiously attainable by which we may draw them nearer to us. It is sometimes rumoured that in various places this class is inimical to the missionary and has endeavoured not unsuccessfully to stimulate the people against him.

In this connexion, as it may serve to illustrate my position, I may be pardoned the egotism of introducing a little bit of my own experience. Mookden station was opened little more than two years after my arrival in China, so that my speech must have been more eager than lucid. Well-dressed audiences of the numerous idlers of the city daily crammed the little chapel. For the first month peace was interrupted only by occasional and not disrespectful questions. But opposition gradually formed itself into a combined and

determined attack. Several teachers and a number of undergraduates began to express hostile criticism, declaring that while they lived never would a convert be made in Mookden. Often did I stand, my evangelist my only acquaintance in those crowds, admiring and coveting the remarkable eloquence with which in scathing language and fierce declamation the young silk-clad leader poured out his daily denunciations. He was never stopped and but rarely interrupted, for I was eagerly listening to his fiery speeches in order to discover the real causes of hostility to Christianity. The only argument ever adduced in favor of idolatry was that of vested interest—"What would become of the makers of incense, the painters, and image makers, if Christianity were universally embraced?" But day by day with abundant iteration came the charge of instigating the Chinese to treason. "We are of the Middle Kingdom. We are the *Ta Tsing* and never shall we become foreigners." To this misunderstanding time alone could reply. The other charge, that our object was to destroy Confucianism and uproot their ancient customs, was at once taken up. A small house was rented and a teacher engaged to begin a day school where nothing should be taught but the Four Books and into which I should not enter. Two dozen boys were enrolled in the first year and as many more boys and girls in that following. All of these after a time asked for Christian books and took pleasure in learning Christian hymns which the evangelist taught them. From the time when the establishment of this school on those principle became known there has been no accusation of hostility to Confucianism launched against Christianity, while the literary class, instead of inciting the people against us, have been our good friends. Foreigners visiting Mookden before that period were subjected to mobbing, and to prevent mischief a guard was always provided by the authorities. Now foreigners walk the streets without escort or molestation. Other causes have doubtless been at work, but to this attitude towards Confucianism I am inclined mainly to credit the great change in Mookden towards the foreigner. And if a kindly word of Confucius or an encomium on his moral system can aid in producing such an impression, abstention from speaking the word or from passing the eulogium does not seem the highest wisdom.

The great missionary Paul did not regard it beneath the dignity of his office to quote a sentence of no great importance, his chief apparent reason being to enforce his teaching by a reference to the poet Epimenides, who was held in much esteem in Crete. We can quote sentences not a few of considerable value from Confucianism, all the more important as any phrase from that source carries far

greater authority than the same idea conveyed in other words. The word we employ for "sin" 罪, to the ordinary Chinaman means "crime." It is not, therefore, unnatural that the hearer should sometimes indignantly ask "We are no law-breakers, how can we be called criminals?" The shortest way to teach him our idea of sin is to refer him to the five cardinal virtues—"Benevolence, Integrity, Propriety or Law, Wisdom and Truth" (1). Though not grouped by Confucius, these are essentially Confucian. Founded on them few questions are needed to convict the man of shortcoming and transgression. More confounding still to the self righteousness of literary pride is the Confucian dictum, "The man of virtue I have never met" (2). To denounce the universal falsehood of China no text is so potent as "The man destitute of truth is but a useless thing, like a yokeless cart" (3). Among so essentially materialistic a people as the Chinese the interests of the soul do not by any means occupy a high place. To enforce the Christian doctrine a powerful advocate is found in the "Bear's paws and Fish" parable of Mencius (4). Thus, too, Confucius would renounce the honours and emoluments of office and hide in private life if the government were conducted on unjust principles (5), indicating that righteousness and not power or wealth is the Confucian ideal for man, for "the superior man has his mind fixed on integrity, but the mean man thinks of profit" (6). The Chinese literary man who devotes thought to the problems of life avows his faith that virtuous conduct is rewarded by long life, wealth, honor and happiness in this world, or by the well being of the virtuous man's descendants. Without referring to the experience of every day life the language of Confucius upsets this belief. The favorite disciple of Confucius, who most perfectly followed his precepts, died when about thirty, and while he lived was the poorest of men (7). Another disciple who slighted his teachings became a high state official. This latter is useful to rebut the conceit of scholars who pride themselves on being disciples of Confucius and who consider their fellow countrymen disgraced who assume the name of "Jesus." He had learned long and well at the feet of Confucius, yet on hearing of the manner in which he was conducting the affairs of state, Confucius openly denounced him saying "He is no disciple of mine, my children denounce him with beat of drum" (8). Thus, not learning but doing, constitutes the true disciple. The application is evident. The fallacy of the general statement that the "Three Systems are become one," is exposed by quoting and explaining that "in order to regulate the conduct you must first correct the heart" (9). Proof this of the radical difference between Confucianism and

the two chanting and fasting monastic religions which reverse that idea, as well as of affinity between Confucianism and Christian morality.

To the assertion that Confucius from infancy was all-knowing and received no wisdom from man, he gives the refutation in the sentence where he mentions the various degrees of knowledge and wisdom acquired according to the steps in his years (10). One of these steps I have often quoted to show the superiority of Christian teaching, viz., that "at fifty he had learned that all comes to pass by the decree of Heaven,"—in respect to which the smallest in the kingdom of Heaven is greater than he. Other arguments against gods many, are sufficiently convincing, but none have I found unanswerable save the declaration that "birth and death are by decree, wealth and honors at the disposal of heaven" (11). Where then is the child-giving queen of heaven? Where the lord of death and the nether regions? And to what profit is the fortnightly service to the god of wealth? These deities being thus easily demolished, the rest fall down in their train as the temple of Dagon when the pillars gave way. *Fungshwi*, too, with all it involves, totters hopelessly; for who will dare to openly declare that "wealth and honors" come out of the earth or "mountain veins" when Confucius declares that their source is in heaven. The Confucian may also be asked for any reason founded on the system he adores, for building a temple or worshipping any of the myriad gods of China. If he hesitatingly appeal to the *gweishun*, he never denies that they refer only to the spirits of departed men. Why, it may be also asked, did Confucius when seriously unwell refuse to authorize a disciple to go to a temple to pray for his recovery (12)? Could he have believed in the efficacy of such worship? Nay, further, did he not reply that he was always praying (13)? If so, to what deity? His disciples were unaware of this constant praying. Yea, but at fifty he knew that all was by the decree of Heaven; and to Heaven he prayed in secret, unseen of his disciples.

If it is intended to prove that temple services of all kinds are profitless you have but to explain that "If you sin against Heaven, in no place can you offer prayer" (14). This sentence I have often made the basis of teaching the necessity for the revelation of "mercy" and the interposition of the Son of God, inasmuch as all have thus sinned and no man can of himself find the praying-ground. Out of Jesus is no hope of mercy, for "virtue has virtue's reward; evil, that of evil" (15). Again, you cannot sin against a house, or a tree, or a mountain, you can sin only where there is authority; hence Heaven is living and all-powerful and therefore can decrea

"whatsoever comes to pass." Not that azure heaven, however, nor the "Three Lights"* thereof, nor limitless, lifeless space, but the unseen and "formless,"† ruling that heaven and controlling this earth as your invisible soul commands your body. This Heaven, this Supreme Ruler, present always, working everywhere; this Heaven of whom Confucius knew somewhat, but of whom you have lost all knowledge, "Him have we come to declare unto you."

These passages freely translated are amply sufficient to show that Confucianism from an enemy can be converted into a friend helpful to Christian teaching. All truth being of God, whatever particles of truth we find among the Chinese we should make into the thin edge of the wedge of Christian truth. By the agency of this thin edge which is allowed free access you can gradually drive home the whole body of truth.

To prevent misapprehension as to my stand-point let me add that it is not the object of this paper to declare what Confucianism can do, but to suggest what we can do with it. Confucianism, like all merely moral systems, appeals to the intellect but touches not the heart. To move the heart to repentance, to a new, a holy and a truly noble life, the Love of God as seen in Christ is essential. In connexion with the social life of China, Confucianism is all-powerful; as regards the moral life of the individual man it is as inoperative as the wise saws of Seneca or the correct sentiments of Cicero among the Romans, or the Athenian philosopher in Greece. Like Horace in Rome the disciples of Confucius in China can truthfully say "We know and approve the good, but follow the evil." Moral systems all the world over are themselves dead and cannot live. But as the healthy man transforms dead fish, beef or vegetables into living active blood, so Christianity can and should convert dead Confucianism, Buddhism and Taoism, rejecting the poisonous and the useless, into spiritual pabulum, which the Spirit of Life can change into healthy blood, influencing this great nation into moral and living religious activity.

To sum up:—much prejudice, presently forming serious obstacles, must be removed ere the Gospel is universally embraced in China. Familiar knowledge and wise utilization of Confucianism seems to me the speediest way to uproot that prejudice. As a good steward of the mysteries of God the missionary should give diligence to make Confucianism the handmaid of Christianity. Were the sentiments in favor of morality no more in number than those referring

* Sun, Moon, Stars. 三光.

† 無形.

to Ancestral Rites I would still lay hold of these fragments of truth and claim them as belonging to the rounded perfection of truth which of all religious and moral systems Christianity alone possesses. Gifts more precious than those of Sheba's Queen are contained in the treasury of Confucianism and they must be laid at the feet of King Jesus. The Sage Confucius *shall* bow the knee. Confucianism shall be yoked to the plough of Christianity and shall assist, and *must* assist, in breaking up the stubborn soil. Its teachings will be made to convince those who revere them that no man is sinless, and will have to aid in bringing the Chinese mind to acknowledge the necessity of "Repentance towards God and of Faith towards the Lord Jesus Christ."

(1) 仁義禮智信

(2) 善人吾不得而見之矣

(3) 人而無信不知其

可也大車無輓小車無軌

(4) 熊掌我所欲也魚亦我所欲也云云

(5) 邦有道則見無道則隱

(6) 君子喻于義小人喻于利

(7) 賢

哉回也一簞食一瓢飲在陋巷人不堪其憂

(8) 非吾徒也小子鳴鼓

而攻之

(9) 欲修其身者先正其心

(10) 吾十有五而志于學三十

而立四十而不惑五十而知天命六十而耳順云云

(11) 生死有命

富貴在天

(12) 子路請禱

(13) 子曰丘之禱久矣

(14) 獲罪于天

無所禱也

(15) 善有善報惡有惡報

A MODERN SHANTUNG PROPHET.

BY REV. HENRY D. PORTER, M.D.

Preface.—The Ballad of Li Hua Ch'êng.

Listen, my children,
 And you shall hear
 The wonderful story
 Of Li the queer,
 Who travelled around
 In a mystical way,
 With a stomach as big
 As a pumpkin, they say.
 Perhaps you surmise
 It strange to allude
 To a medicine-man
 In a way so rude;
 But when you have heard
 'Twas a heathen man,
 Who viewed the world
 With a mystic scan,
 You'll surely allow
 That a ballad's nonsense,
 May serve to express
 His wizard pretense.
 Oh! he had an eye
 In his stomach pit!
 The tale thereof
 It would make you split.
 And he showed to men
 His navels twain,
 Whose marvellous power
 He would explain.
 The Laughing Buddha
 So famed of yore,
 Had a paunch as big
 As a Syrian boar.
 And a stomach brown
 With eyes begirt;
 The sign that his wit
 Was ever alert.
 And many a priest
 With incense pot,
 Bowed down to the god
 And life's ills forgot.
 Now Li Hua Ch'êng,
 For such was his name,
 Had a Buddha-like paunch:
 Whence grew his name.
 What he didn't know,
 Our Shantung Seer,
 With stomach so broad,
 And an eye so queer,
 Twere vain for others
 Of less expense,

Whatever they hoped,
 To try to advance.
 For the Belly, you know,
 Is the seat of knowledge,
 Though this is a truth
 Scarce learned at college.
 A truth that all folk
 In the Orient,
 Long since discovered,
 On wisdom intent.
 So from his stomach,
 As round as a pot,
 With its famous eye
 And its navel spot,
 Our quaint Li Hua Ch'êng,
 Unknown to fame,
 Extracted his wisdom,
 And got him a name.
 He could tell of life,
 And mark the time
 When eggs should crack
 And little chicks chime.
 He could tell of death,
 This weird old man,
 Like old time crone
 With a witch's scan.
 He knew when to die,
 This wonderful seer.
 And they called him by name
 Old Li, the queer.
 The tale I once heard
 As I travelled round;
 A story as quaint
 As ever was found.
 'Tis a tale o'er true,
 As all must say,
 A story to tell
 In a prosier way.
 And when you have heard
 I ween you'll admit,
 A man with an eye
 In his stomach pit
 Is as worth renown
 In ballad verse
 As those whose prowess
 The sagas rehearse.
 And he went by the name
 Of Li, the queer;
 A ponderous man,
 And a Shantung seer!

We have occasion to regret that Chinese thought has been so staid and formal. With its vast fund of folk-lore and mysticism found incorporated in the many writings of the old Taoist romancers, what might it not have done to stir the hearts of men in rhymes and ballads! Among the old Norsemen we find Sagas and Eddas full of rythmical power. And the minuet singers of Germany, the Balladists of Briton, sang love and prowess and mysticism into the hearts of men. China has never been without a native taste for rhythm and measured expression. In the more stately and studied forms this shows itself in the elegant literary style of the classical literature of China, and in those essays which are the pride and emulation of competitors for literary honors. In the less formal aspect, the same taste is shown in the native delight in antithetical sentences and still more in the popular speech which runs so trippingly into quaintly rhymed sentences and proverbs, packed with shrewd wisdom, and abounding in unlimited fun. The same is shown in the abundant helps to remember every kind of mathematical or mercantile formula.

Had China attained, in harmony with this ancient taste, a genuine ballad literature, we might not now be at such a loss in tracing the origin of the many religious sects. The Folk-lore ballads would then have given us many a clue, or would have illustrated the expansion of the growing religious ideas.

We have, it is true, not as yet discovered what treasures may be in store in the many manuscripts which are hidden away by the timid sectaries. These, when found and examined, will add, no doubt, much to our knowledge. Many of these are interspersed with ditties and moral reflections in rhyme, which have been crooned or chanted in private by the devoted followers of the sects.

The Rev. Mr. Burns, in his new classic translation of a great English classic, happily hit upon, although following the lead of Bunyan, this native method of illustrating common truth.

Dr. Edkins has ingeniously suggested that the sects have a very close connection with Taoism, and that Li Hsien Tien is none other than a modern mythical incarnation of Lao-Tzū—Li being taken as a surname, and Hsien Tien added with reference to the original source of all things. Would it not be possible to admit such an origin, in general, and still to connect the same with an actual living modern leader, who having assumed the appellation became the vigorous exponent of new doctrines in an actual historical manner, as represented in the first of this series of studies. I learn now that the name of the founder of the Pakua sects was Li T'ing Yu, who was a native of Yang Chuang, in Pai Yang Hsien,

in Honan. This man is reported as have been born in the 47th year of Wan Li, 6mo, 15d, 12h, 45m. However we may smile at this quaint exactness, or be unwilling to trust or to test its historical accuracy, we may still regard it as warranting a belief in the principle stated above, that the great personage esteemed and worshipped as a leader, was a modern reality. That such is the probable as well as possible solution is suggested if not emphasized by the story of the interesting personage whom I have called a Modern Shantung Prophet.

In the early days of famine distribution in North West Shantung a bright faced priest entered our dingy little room. After a formal introduction, a short reference to his personal history followed, which was full of interest, since he had run the gamut of the Pakua, the Buddhist, and other sects, and had settled down as a married man, and keeper of a Taoist temple. He then turned and suddenly startled us with a bright question. The corners of his mouth drew towards a quiet smile while he asked: "Did you ever see a man with two navels?" This was followed by another: "Did you ever see a man with a hole in his stomach?" Experience wide as ours had never produced such interesting objects, and we listened with interest. Li Ta Tu Tzu was the strange person who on the strength of possessing two navels had imposed his views upon hundreds of the simple people in the region. This man had such a Falstaffian physique that he had acquired among a people quaintly prone to nicknaming every physical oddity the name of Li Big Belly. His noticeable avoirdupois, instead of being a burden and hindrance, as it would have been to many, was his stock in trade. He had, with more than the enthusiasm of the ancient Umbilopsychites, gazed upon his own massive paunch until he had found in its fatty creases something that resembled a second navel mark. With what could he more successfully work upon the credulity of a people given to a taste for the marvellous, than with the signs on his own body. The query which the young priest had propounded to us was no doubt often on the imposter's own lips. "Did you ever see a man with a hole in his stomach? And if not, behold me! Am I not a prophet?" He never had said in excess of modesty: "I am not a prophet nor the son of a prophet." He asserted his claim by indication—"Did you ever see a man with two navels?" Was not this proof of his being a strange and unearthly being? Thus with his big paunch and his double navel, he wandered up and down, pronouncing many an aphorism and getting many to join his little sect.

Another element was added to the mystery of his personality. He had learned the art of an imposter with admirable perfection.

The Chinese, when questioned as to the source and origin of anything, have an unfailing resource. In the North, the weird, the strange, the marvellous or unknown, are always confined to one of two places. When questioned about a man or a thing, the reply is—from the south, or from the mountains. So Li, the queer, with his big stomach, came from the South. When about thirty years of age, he wandered into the region in North West Shantung and set up life as a doctor. With the healing art he soon began to combine judicious preaching of himself and of his doctrines. To these he further added the gymnastic of the military Pakua sect, and thus easily gathered both pupils and disciples. His increasing weight and his wise sayings began to make their due impression on the people. Is not the stomach the seat of intelligence? Surely the five cartloads of knowledge recorded as the measure of the wisdom of an ancient scholar might find room in this capacious man. Is not the Big Bellied Buddha the jolliest as well as the wisest of the gods? Are not the gods represented with virtuous eyes in their stomachs? Are not the great figures—warlike and others—in the temples, belted with eyes—emblems of prowess, strategy and intelligence?

And here was Li, with an actual eye in his stomach, a true window in his soul, and a stomach—if not a heart—as big as an ox! What more natural than to accept his words as divine since his form was god-like. He was shrewd enough never to divulge the mystery of his origin. That he came from as far south as Honan was well known—his speech and manner betrayed him. More than this was never known. His own son, born in this region (the father having married and settled in a village near Têcho) never learned from him the mystery of his birth and origin.

A wandering prophet healing the sick with medicines, no doubt as marvellous as his own mystic—shall we say in medical phrase—stomachic eye might truly impress his views upon his adherents with great force. We have learned, thanks to the mesmerists, the trance mediums and the modern Faith healers, what a marvellous power subjective states have both upon the physical system and upon disease. A travelling doctor of mystical origin, an all-knowing air, and the proof in his body of relation with the unseen, might easily persuade multitudes that his art was supernatural and his wisdom far surpassing the common order of intelligence. The number of those thus attracted whether for medicine for body or mind, would steadily increase. Not every one would care to put themselves under his influence; many, no doubt chiefly the educated, would call him “*pau fêng tzu*”—half crazy. Though bearing no relation to “your lean and hungry Cassius,” it were easy to see that like all

forms of spiritualism such a life as Prof. Phelps says in terse and epigrammatic criticism, "Builds on the way to the mad house." A teacher recalls that when a lad in school, this mysterious big bellied man appeared and had a long chat with the school teacher. The little fellows stood about in decorous silence. The master said when the man had departed: "This is the half mad philosopher with the big stomach."

But whatever his queerness, and notwithstanding his madness, he possessed the remarkable faculty of attaching many intelligent men very closely to himself, and of impressing them with his prophetic power. I recall with what charming faith and simple enthusiasm a little weazened old man, a pupil and devoted follower of the prophet, but now a baptized Christian, told me of his former leader; even the clearer knowledge of a living faith could not divest him of the enchantment of his old companion. They had worked, master and pupil, together for ten years. "Ah, he was a man." "He had capacity, that fellow." "No one ever saw his like!" "He had a big stomach." "He had a marvellous speech." "Who could explain the hidden and unseen as he?" "None could out-talk or out-argue him." "Besides, he could tell of both birth and death. What a marvellous power. And he had those two navels. Was not this the sign and proof?" Thus, while discarding all his doctrine, the former disciple still recalled a certain power in his old friend.

It was this supposed prophetic power—his knowledge of birth and death—which most powerfully affected his adherents. Confucius had said: "We know not life, how can we know death." How much more wonderful than the Sheng Jen, the Holy Sage, was he who could determine the time and character of birth and of death! Such was his pretense, and by the force of it he sought to control the interest of his followers. It is not probable that he ventured often upon a prediction. But the few instances that seemed successful were enough to clinch his hold on his pupils and adherents. "He could predict birth." The bright-eyed priest told the following story. A relative of his own had gotten into litigation over an estate—no doubt of insignificant value. Among the persons involved was one without any off-spring. The individual had married a young woman of questionable character, but honorable marriage in China covers all past delinquencies, making the road easy from scandal to respectability. The outcome of this marriage would involve the estate, and the friends were greatly exercised thereby. Now it happened that Li the prophet was a frequent visitor at the home of the priest, his father being a disciple. During one of these visits, it bethought them to inquire of him as an oracle. Mayhap he could solve their query and give

them some hope. Now a prophet must be equal to an emergency. As of the pie which Mr. Emerson has rendered famous, we may query "What, is a prophet for?" Relying, then, on his fame and hoping by chance to increase it, he boldly asserted that the wife would bear twins, and that the twins should be boys! Audacity such as this should fitly have its reward. The young mother in due time gave birth to twin sons, and the family dispute was settled. Such is the story; Li the prophet went abroad with renewed confidence and increased his disciples proportionately.

As to the personal characteristics of the man we are not informed. He seems to have been so absorbed in his medicine or in his moral teaching as to have given little time to his family. The son mentioned above has little remembrance of his father except as a rough, hard man, much given to interminable speech upon moral topics. When the father talked with the young man his speech was beyond him, and he did not understand him. Thus he was better known abroad than at home. Abroad he was known as a lover of doctrine, and as the originator of a sect of his own, which was none other than one of the Pakua, with the addition of belief in himself and his mystical powers. As a Seer and Prophet he must talk of life and death, of happiness and misery, of the way to secure one, and avoid the other. There is every reason to suppose that many of his notions were of the better sort found among the little sects, and he strove to impress them duly upon his disciples.

Strangely enough his prophetic tendency took a turn towards the Christian Religion many years ago; not a little of the first interest in our preaching in Shantung had its impulse in the interesting statements he made about Christianity. Having already gained the name of a prophet, whatever he might say would be listened to with respect.

I have had the privilege of having in my possession a little book which he had brought with him from the unknown "South," whence he came. This book was given by him to one of his most earnest pupils. There are a few notes written by himself. The book is a volume of thirty-two leaves and called "Four Character Classic" 四字經. It is a compendium of Christian doctrine, from the Roman Catholic point of view. It runs rapidly through Scripture History, dwelling chiefly on the life of Christ, hastening on to the Judgment Day and the second coming of Christ. It ends with exhortation to believe and receive the peace of salvation. Whether the book is one issued by the Romanists is not determined. Neither his son nor his disciples could give any account of where the man secured the tract. To this interesting little volume there is appended the following note: "Written in the tenth year of Hsin Fêng, seventh month, sixteenth

day." This would be in August, 1861, about five years before the Protestant missionaries were attracted to the North West Shantung field, and its secret sects. This date is followed by a metrical comment which, with text and a freely rendered translation, is given below.

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|------------------|----------------------------|----------------------------|----------------------------|---------------------------------|---------------------------------|----------------------------|----------------------------|---------------------------------|
| 行 善 悔 改 | 叫 世 人 存 忽 耐 | 敬 真 神 學 禮 拜 | 有 福 人 這 裏 來 | 二 西 國 人 歸 天 台 | 永 生 地 裏 笑 哈 哈 | 信 的 真 歸 到 家 | 叫 萬 國 真 可 誇 | 一 耶 蘇 堂 理 不 差 |
|------------------|----------------------------|----------------------------|----------------------------|---------------------------------|---------------------------------|----------------------------|----------------------------|---------------------------------|

I.—The Jesus chapel
Has the Truth,
Making men
Praise its worth.
Think it real
To the end,
The eternal home
With joy ascend.

II.—Western men
Heaven-ward,
Happy ones
Hither come,
God they serve,
Truth they preach,
Urging men,
Patient Lives,
Godliness and Repentance.

Whatever may have been his knowledge, or mis-knowledge, which he derived from his little volume, and however far from Christianity he may have been, it is very certain that the above expressed his own view. His book was a treasure to him. He pored over its pages and entrusted its precious leaves to his chief disciple. He left to all of them a legacy in the shape of another prophecy. The story of the attack on Taku and the capture of Peking had naturally called all North China to think of the invaders. This man had watched the progress of events and built upon it. He told his followers that the doctrine of his little book was true. "By and by," he prophesied, "those western men will come to you. If they appear with strange hats on their heads, and guns in their hands, you still have no occasion of fear. Follow them when they appear, and learn their doctrine, for theirs is the True Path, and the right way."

The strange man with strange speech and quaint ways, even though an imposter, had persuaded his followers of his sincerity. They took his word for a veritable Gospel and were not unprepared to listen with respect to the "Mao Tzū,"—"strange hatted men," when at last they appeared with Testaments and little tracts, speaking of that Jesus of whom they had once heard from their departed leader and friend. It was the word of this man which led the first inquirer east of the grand canal in the Eu Hsien District to make an effort to learn of the gospel. It was this supposed prophecy which led another, when the famine came, to accept for himself the Christian truth and to urge upon his three sons as a dying request the joining of the Christian Church. It was the supposed fulfilment of this second

prophecy which induced a third and still more devoted follower to accept the new religion with greater fervor than he had believed in his former master. In these unconscious preparations for the acceptance of Christian truth we may rightly see the guidance of that Hand which leads men and nations by a way they know not.

Our modern prophet left a name not merely for ability to foretell birth—"He could predict death." In all probability it was his own death alone which he predicted.

"Swans sing before they die, 'twere no bad thing
Did some men die before they sing."

Our modern prophet was no doubt a lonely, melancholy man. His somewhat severe and reserved manner can be accounted for thus: he had to keep up his role of mystery at the expense of many human sympathies. Like many another reserved and melancholy man he had an apprehension that he had not long to live. He carried the burden of this thought with him, and his simple, uncritical disciples ascribed his last words to his prophetic faculty.

Two years since I met the son of this strange man. He was visiting a friend, and learning that I was to be near, awaited my arrival. He was a man of forty-five years, not specially noticeable in appearance, unable to read easily, still intelligent and a shrewd observer of men and things. He had been a professional boxer, having taken up the less difficult of his father's professions. He had had scores of pupils and a good name as a gymnast, but had of late given up his teaching. He was strangely ignorant of his father's doctrines and ideas.

Father and son indeed had had little in sympathy and less in intercourse. He was about twenty years old when his father died. The father had taken pains to instruct him, but like many another son he paid little attention to the remarks of the "old man." The mystery and profundity of his father the son could not fathom or follow. Each in fact repelled the other. And yet the son held the memory of the father in the greatest respect, with not a little awe of his secret power. "I remember very clearly" said the son, "the last time I saw him. I was at work in the field, and the old man came along riding a donkey." It was the custom of this tender father to revile the son whenever he accosted him, as a sign no doubt of special endearment, in much the same way that the Mahommedan litter drivers in the north address their mules, with the purpose to establish easy relations between them. "Well, you miserable hound," said the prophet to his son, "you have not made much of yourself in life, but I must still give you a bit of advice. I'm off now and you will never see me again. When I'm dead and gone you must remember my words:—Whenever the foreigners come with the new religion you will

find it all right. You had best follow them, and live a good life. So farewell, for you will never see me again." This was not like the parting of Elijah and Elisha. It was all the son could recall. He stood aghast while the father reviled him once more and rode away, not to be seen by him again. This premonition, with its fulfilment, led the son to recall and believe in the words of a father who "knew life and death."

Of more interest still is the account of the death of the man as told by his once devoted pupil and friend. "Oh, he knew and could predict birth and death. He foretold his own death. It all happened just as he said. It came about in this way. One summer day, the seventh month some twenty odd years ago, the old man dropped in upon me. He seemed ill and dispirited. I made him tea, and gave him a meal. He was greatly cast down. 'Well, old friend,' said he, 'you'll never see me again, never again.' I tried to cheer him. And talked about the old times we had had together these ten or fifteen years; he was much older than I. 'No,' said he, 'I'm going. I'm going. This is the last time you shall see me.' He spent the night. At breakfast he said, 'I am going east twenty *li*, but you will never see me again.' I gave him 400 cash, since he had none, and helped him on to his donkey—he was so big you know. There had been a great rain that night. I went with him four miles to the market town. He kept saying, 'You'll never see me again.' I started him on his way and turned back. He rode away from Little River market about half a mile. He got off the donkey and sat down under a tree, and here, suddenly, he died. I heard that he was gone, and went to see. Sure enough, he was dead, and the donkey quiet beside him. Oh, he was a wonderful man. He knew life and death. He predicted his own death. I found him dead, as he said, that very day!"

Tears filled the old man's eyes. His friend had endeared himself to his pupil and disciple. Nothing could shake his implicit faith that Li Hua Ch'eng had foretold his own demise. Was it a lightning stroke or a sudden apoplexy that laid him low, under the way side elm tree? No one could know. But that he knew of his coming transition multitudes firmly believed.

The simple record of the life and mystery of this quondam prophet may have for us an ephemeral interest. When he was dead and gone his little companies of disciples fell apart, the more intelligent among them keeping up, each for himself, the semblance of a local meeting, whose object still was mutual exhortation to good life and morals. A few of them holding chiefly in mind his references to the Christian religion awaited the coming of the missionaries and accepted the clearer explanations received from the foreign teachers.

and native preachers. Whatever be the transient interest and influence of such a life, will it not serve to cast a flood of light upon our query as to the origin of all these sects. Thoroughly interpenetrated with the mystical notions of Taoism, to which in due measure Buddhistic notions were added, this man sought to feather his own nest, and then to influence men to good, if possible. With the native shrewdness often characteristic of men in his class in life he allowed people to seize upon his physical peculiarities, laying chief stress upon his remarkable size and some scar or birth mark. Like many another wandering star he threw around him the mystery of an unknown origin. Living thus shrouded in mystery and seeking new ways to impose upon his fellows, he went about for a generation increasing his influence until his end. All that popular fancy devolved upon him he accepted as perfectly natural, enhancing thereby his peculiar influence. By accident the story of the Christian religion came to him. He was wise enough to grasp some of its truths. These became, however, grist to his mill of imposition, adding a new luster to that fondness for foretelling events which had increased upon him.

Such a life and influence, close at hand and easily appreciated, may serve to illustrate the origin of each and all of these sects. Given men of like general tendencies with Li Hua Ch'eng, with perhaps less of a mystical air and greater ability in organizing men, and you have all the elements both intellectual and ethical for starting and developing a powerful and rapidly expanding sect. Some such a personage no doubt was the founder of the Pakua sect, who, whatever his assumed or mythical name allying him to the Taoism of the past, was, with good reason we may urge, a veritable historical character. It is always personality that moves men, leading them upward or downward. Ideas alone move men through individuals who embody them. We may not always trace a river to its fountain head, but we may know that it has ultimately some large and single principal source.

The person here characterized has no doubt had hundreds of parallels in China. There may even be many at the present time. A generation ago Hung Hsin Ch'uan, a greater and most distinguished founder of a sect, sought empire and miserably failed. His was a drama on a grander scale, but of its kind was scarce more worthy of study than the simpler life now recorded. What if such men could be lifted out of that mystical yearning for influence and power which the inanities of their religions serve to increase, and placed upon the solid rock of the revelation which responds to the longings of men for "Life and Immortality." It is to open the way for such as these and their followers that "Heaven-sent men have come from the West, serving God, preaching Truth."

A LAW IN COREAN.

By Rev. J. EDKINS, D.D.

THE interesting law in Corean discovered by Mr. Parker (*Chinese Recorder*, August, 1886,) is valuable because it tends to bring the Chinese nearer to the Corean and Japanese branch of the Tartar languages, for as I shewed in China's place in Philology, the Corean and Japanese are closely united and form a branch by themselves.

Mr. Parker's law needs to be more clearly defined. He says, "Chinese words in the departing tone have in Corean long vowels, and in the even tone, short vowels." His examples are 動 and 同. In the T'ang dynasty the character 動 was in the rising tone, and it was then that the Corean transcription was made. I suspect that both the rising and departing tones are in the same category. Is this so? Then it needs to be stated how much of the Corean area is occupied by the dialect which Mr. Parker has learned, and does he mean the Seoul dialect? I believe there are at least three dialects in Corea. Is the law the same for all the dialects? Mr. Parker will render a great service by making the needful research on this point. On this depends the decision in part whether the Coreans expressed a tone by a vowel when they fell into the way of pronouncing Chinese characters which Mr. Parker has pointed out, or whether in Chinese at the time there was a peculiarity in vowel sound accompanying the tone. Was the long vowel attendant on the departing tone in old Chinese, and was the short vowel (o in tong-) attendant on the even tone in Chinese when the transcription was made? We might be better able to answer these questions if we knew that the Corean dialects are uniform on this point.

The Dictionary of Dallet says nothing on such matters. The pronunciation of Chinese sounds in Corea is affected by a law which may be stated as follows:

In the case of the vowel "a" in any Chinese word (man, Scotch) in the even tone becomes "a" (father, English) in the descending tone; that is, the wide, low back vowel* becomes the wide middle back vowel, the tongue rises to a central position.

* Melville Bell's Visible Speech, p. 94.

In the case of the vowel *i*, the *i* in *pit* in the even tone becomes the *eä* in *peat* in the descending tone. In other words the wide high front vowel becomes the primary high front vowel.

In the case of the vowel *o*, the *o* in *on* in the even tone becomes the *o* in tone in the descending tone *i.e.* the rounded back low vowel becomes the rounded back middle vowel.

In the case of the vowel *u*, the *oo* in *foot* in the even tone becomes the *oo* in *fool* in the descending tone, that is to say the rounded back high vowel becomes the rounded front high vowel.

With the help of Melville Bell's system I have reduced to order the Fuchow variations in vowels and have obtained the following results. (1) Out of thirty-three syllables, fourteen vary their vowels when they pass from the even and rising tones to the descending and upper abrupt tones. (2) Among these fourteen variations there are several insertions of vowels, and the vowels inserted are *a*, *e*, *o*, thus shewing that the descending tone tends to produce diphthongs. (3) Changes of vowel are of two kinds—*u* to *o* and *i* to *e*. That is, the rounded front high vowel becomes the rounded back middle vowel, and the wide high front vowel becomes the primary front middle vowel. The descending tone has in Fuchow caused these changes.

Now tone is a variety in sound produced before the breath leaves the glottis, and is entirely anterior to the entrance of the breath into the cavities of the mouth. We cannot think it likely therefore that beyond the range of one dialect any such strange peculiarity should occur as the change of vowels through a slight variation in tone. It is only what we may expect that the Fuchow peculiarities do not extend probably beyond the area of a hundred square miles, and even these are modern.

Since *i* is near the teeth and greatly contracts the voice passage as also does *u*—a lip letter—the breath when it comes out through the glottis into the mouth charged with tone, is not able to affect *a* and *e* because they are produced by a wider opening of the mouth, but when a little farther on the breath becomes shut up in a narrower passage at the teeth and lips it exerts more influence, and a change in vowel is the consequence.

In the Fuchow, peculiarity of tone only affects the vowel, and the tone, as described by Rev. C. Hartwell in Baldwin and Maclay's Dictionary, is a slow rising tone in the case of the third and fourth, and a slow falling tone in the case of the seventh. Since the 1st, 2nd, 6th and 8th are even and the 5th is a high quick falling tone, it is the *slow inflection* in certain tones that has been the cause of vowel change in this peculiar dialect.

In the Korean law it seems quite evident that quantity is at the bottom of it. It is not any thing in the nature of the vowels, for the slipping from one to another is performed somewhat irregularly, while a and o are alike in the tongue's moving from a low to a middle position, the change from pīt to pēat is from wide to primary, and the change from foot to fool is from front to back, in each case with the narrowest possible oral passage. The efficient cause of quantity is therefore below the glottis, and the principal point to be attended to is the lengthening and shortening of the sound, which is done by the muscles in the larynx. Long quantity is given to vocal breath before it reaches the mouth at all, just as is true of tones. We cannot wonder then that tone and quantity are connected since both are produced, if not by the same muscles, by muscles close to each other.

The ancient Greeks had tone and quantity in use at the same time in their most beautiful language. It is possible that in the Korean tongue quantity is based on tones which have become lost. The phenomenon in Korean is different essentially from that in Fuchow. In Fuchow, tones have caused changes in vowels. In Corea, tones have caused change in quantity resulting in vowel changes all different from those in Fuchow.

Tones accompany colonists when they carry with them their language into a new country. So it would be in Corea. The conquest of Han Wu Ti indicates a powerful Chinese colonization. The Koreans then must have once had tones, at least it is more likely than not.

Quantity in Chinese exists in all dialects where short tones have short vowels and long tones long vowels, as in Shanghai and Canton, and in this case quantity becomes a part and co-ordinate element of tone: this may be illustrated by the even tone. In its nature an even tone is a syllable heard long. So far quantity and monotone 平聲 are identical. It is when tones are inflected that they differ essentially from quantity, but even in this case length of time is necessary for the development of the inflection.

Hence the Chinese element in Korean may very well have once had tonic pronunciation as in Annam. It died out through want of numbers in the Chinese immigrant population and through the spread of the native language among the Chinese speaking community. Tone then merged into quantity or was altogether lost.

I would draw my friend Mr. Parker's attention to the late origin of the Mandarin language. It is newer than the time when the Korean transcription was made. Perhaps he forgets this when he

says a large number of words belong to the departing tone in the north and to the rising in the south of China. The fact is that in old dialects like the Shanghai and that of Hai-yen near Hangchow all words such as 動 are in the rising tone as they are in the Kwang-yün of the seventh century. The Kwang-yün represents the standard Chinese of its period. Therefore the change from the rising to the descending tone accompanied the up growth of Mandarin in the north. The Coreans would then at first receive the rising tone, with words such as 動, although they may now view it as in the descending tone out of deference to Mandarin. I have given a variety of information on these points in "Introduction to the study of the Chinese characters," and in my grammars.

P.S.—At the last moment I have found my Korean native dictionary 御定奎章全韻 printed in the south suburb of Seoul in 1855. The sounds in this dictionary I marked off some years ago in the margin in a few cases, but I have not noted the city to which my teacher at that time belonged. The characters 同 東 公 are marked *dong*, *tong*, *kong*, all with o in tone. 穀 is *kok* (o in tone) 皮 *bi* 衰 *soi* 微 *mi* 西 *sei* 開 *kai* with aspirate 律 *liul* 出 *ts'ul* (as p.) What is very important is that 同 and 動 are spelt with the same Korean writing and are both pronounced *dong* (o in tone). From this it may be concluded that Mr. Parker's law does not extend to the whole country and in that case the contention of this paper is sustained. Quantity has taken the place of tone in the dialect studied by Mr. Parker, and while the tonic pronunciation has been lost (probably), the initial d has changed to t (certain). This makes me very curious to read more from Mr. Parker, whose law is assuredly a development in the Korean language itself.

In the Korean dictionary the character 動 is in the rising tone, which is right, and is itself a proof that the date of the Korean transcription is anterior to Mandarin.

Mons. Dallet spells 東 同 動 all as *tong*. The Korean dictionary was 東 *tong*, 同 *dung*, 動 *dung*. My teacher has *tong* for last and *dong* for together and move.

PICTORIAL REPRESENTATIONS OF CHRIST.

By REV. J. F. JOHNSON.

IN the September number of the *Recorder*, Dr. Williamson makes some remarks on my previous paper on Pictorial Representations of Christ, and asks some questions which it may be well to answer.

We are referred to the Hebrew original of the second commandment for the word translated "likeness" in the Authorized Version, and "form" in the Revised Version. The word is תמונה *temunah*; and Prof. Bush commenting upon it says—"The term is quite general in its import, carrying with it mainly the idea of *resemblance*, but whether this resemblance is the result of configuration or delineation is not determined by the word alone. As the previous term פסל *pesel*, more strictly denotes statuary, it will no doubt be proper here to understand תמונה *temunah* of any kind of *pictorial representation* whether of real or fancied objects, which might serve as instruments of worship." But although this opinion is supported by such respectable authorities as the Septuagint and the Vulgate, we do not make it the basis of the logic formerly stated. We think our position can be placed upon the highest possible ground—ground which to a Christian mind is far above the region of question and peradventure. There is a principle of interpretation which applies to the Ten Commandments, and which was given, as we believe, by Him who spoke those Ten Words, when afterwards, in His Sermon on the Mount, He expounded the true meaning of His Law, authoritatively freeing it from the glosses and interpretation of the Pharisees: the principle is this—"That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto." Let us take for instance the Sixth Commandment. The Saviour teaches us that not only is man-slaughter murder, but that anger without cause is also murder; so that although I have slain no man, yet, if I am improperly passionate or violent in thought, or word, or deed, I am guilty of breaking this commandment. Now apply this principle to the Second Commandment, and does not the prohibition to make any graven image, of itself imply that we are equally forbidden to make any representation of God whatsoever?

Mark you, I say representation of God; for we do not think "drawing, painting, sculpture, and photography are all violations" of the Second Commandment. Calvin says, "there is no necessity to refute what some have foolishly imagined, that sculpture and painting of every kind are condemned here." And why is there no such necessity? We answer, simply because Scripture is to be taken in its connection. God, and the worship of God, were the subjects before the minds of the Israelites when the Second Commandment was proclaimed in their hearing. God had pronounced Himself the LORD, their Redeemer, the only God to be worshipped; and He deigns to give as a reason why they must not make any graven image, that He is a jealous God. What place has the monument of a patriot, or the picture of a landscape, in such a context? Look, too, at the parallel passage in Deut. 4: 15, 16. Did Israel indeed see "no manner of similitude," "no manner of form," whatever, at the giving of the Law?

Did they not see the mount, and the cloud, and the lightning, and many other surrounding phenomena? Yes, of course! But they saw no manner of similitude of God; that is the reasoning. So then, I venture to reaffirm, as still intact, the premise. The Second Commandment forbids us to represent God by any image.

I would assure the readers of the *Recorder*, especially such as are editors or publishers, that I do not consider the genius of the Fine Arts a root of evil implanted by the wicked one. On the other hand, I regard it as a gift of our Creator, graciously designed, as all His other gifts, for our good. And I wish great success to every effort to make this gift contribute, in legitimate ways, to the spreading abroad of "the light of the glorious Gospel of Christ, who is the image of God."

Please let it be understood that, in "mixing up images with pictures, and pictures with images," I did not intend to bewilder but to point out, as it seems is necessary, that such men as Worcester and Webster included pictures in their definition of the word image. Moreover, I am surprised that I could be so construed as "admitting the legitimacy of images of God, provided they are not worshipped." I disclaim any such admission, unless it be merely in order to pass on to another point in an argument. Certainly I hold no such opinion.

Perhaps it is now scarcely necessary to take up the case of the prophet Daniel. The prophet was merely a man, not God, not properly an object of worship, therefore a portrait of that saint, though to an almost equal extent with a portrait of Jesus, a creature of the imagination, does not affect our logic.

The corroboration which the views now stated receive from Church History, is hard to over-estimate. If the Second Commandment does not forbid making images of Christ, then I may lawfully have such pictures in my room; and if I find they foster a devotional spirit within me in my room, then why not have them in Church—the place of worship? And if we may hang them up in Church, where is the objection to kneeling down and praying—not of course to the pictures, only—before them? But what do you call idolatry? The fact is that image-worship has gone through just such stages, and to-day what is one of the results? Why the Romanists, who make and use both pictures and statues of Christ, *have no Second Commandment*. True, they have ten commandments; but how do these read? Their second is our third, and so on till we reach their ninth, which forbids a man to desire his neighbour's wife; and their tenth, to covet his neighbour's goods. Then is it not amazing that a minister of an evangelical denomination emphatically tells us in public print, that salvation lies in teaching the life of our Lord and the story of the Cross by pictures? Are we, after all the controversies of the centuries, still to regard

“Crosses, relics, crucifixes,
Beads, pictures, rosaries, and pixes,
The tools of working out salvation,
By mere mechanic operation?”

I would repeat the old warning: Beware of the beginnings. Already multitudes of earnest, able, devout, self-sacrificing men and women have fallen into a snare in this matter; and are we better or stronger than they? We are appointed, in the midst of a teeming population, to make known the only true God, and Jesus Christ whom He has sent; then does it not behoove us, both for ourselves and others, ever to bear in mind that, as to idolatry, whatever partakes of it, tends to it, or in any way causes it, there is condemnation upon these things? A worthier purpose than to delineate the God-man on canvas or on paper may fill our lives; the purpose to be Christ-like, day by day to transfer into our conduct the character of our Saviour, the Holy Spirit enabling us. If Christ be formed in us, if we be conformed to his image, then shall He indeed be manifest among the heathen.

Correspondence.

THE EMPLOYMENT OF NATIVES IN MISSIONARY WORK.

To the Editor of the RECORDER:

DEAR SIR,—Allow me through the *Recorder* to express my thanks to Dr. Blodget for his very calm, courteous, and conclusive treatment of the support of Native Agents by Foreign Funds. Though not so old as some others, and so not having had so wide an experience, may I yet be allowed a word of testimony?

For the past year I have been called to labor in the city of Ningpo and surrounding country. There are associated with me, six native pastors of Churches, and twelve licentiates or elders engaged in evangelistic work. I have been more or less acquainted with the work here for the past sixteen years, but it is only during the past year that I have had the immediate oversight of it. I have met these brethren in their homes, in their Churches, in Conference, in Presbytery, and in my own study, and I must say, that while they are yet human, and subject to many of the weaknesses of humanity, as I myself am, yet for sterling integrity, good sense, willingness to deny themselves for Christ's sake, and real love for the cause, I should put them very nearly on a level with a like number of ministers and Christian workers in my native land. I know of at least one member of my own mission that does not think as I do. This is my own candid opinion nevertheless. Some of these men have been in the ministry longer than I have. Three of the Pastors get now not a cent from the Home Board. But it was not always so. They received help from the mission until gradually they advanced to their present position. It is hoped it will be so with all. If these men are hirelings, so am I. They flinch when their salaries are cut, but do not cry. I have yet to learn that in this respect they are of different earth from my brethren of England and America.

Grievous mistakes have been committed. Wolves have crept in with sheep's clothing. I am ready to admit that. Do they not also at home? I should be loth to entertain the views of Brother Hart, and sorry to labor under such a sense of the almost entire untrustworthiness of "The Native Ministry." I am thankful that my experience has led me to different convictions. To my mind, some of my native brethren—most of them—are monuments of God's grace, and marvels of the power of the workings of the Holy Spirit.

I would endorse and emphasize the following, which occurs at the close of Dr. Blodget's article:—"Not having discovered any essential difference in the Christian character wrought by the Holy Ghost in the Chinese, from that wrought by the same Spirit in men of other nations, I should deal with Chinese Christians in the same manner as with those of other lands, *making allowance for the peculiar temptations to which they are liable.*"

G. F. FITCH.

NOTE.—I am not sure that Mr. Hart refers to the Presbyterian Mission in Ningpo, at the bottom of p. 468 of the last *Recorder*, but from the figures, I judge that he does. If so, then the words with which he follows—"much of their constituency drawing from the foreign bank"—are far from the mark. Of the over five hundred Church members connected with this mission, a little over one hundred are connected with the Ningpo City Church, and among these are a number of servants and teachers and scholars of Boarding Schools who may be said, after a manner, to be "drawing on the foreign bank." But of all the others—over four hundred—not one gets a cash from the Mission, either as teacher, servant, helper, colporteur, door-keeper, or what not. On the other hand, these same Christians raised hundreds of dollars towards the support of pastors and helpers during the past year. If Mr. Hart did not refer to this mission, it does not matter, I give the figures for what they are worth.

G. F. F.

To the Editor of the RECORDER:

DEAR SIR,—The fact of there being three articles in the last *Recorder* on the general subject of the employment of natives in mission work, evidences the interest which is felt on this subject, and the importance attached to it. I am thankful for every contribution which throws needed light on this question, thus aiding in its final solution. I cannot but feel, however, that in the interesting articles by Dr. Blodget and J. N. B. S. there is a certain vagueness of expression which in some places makes it difficult for the reader to understand what the authors mean. One might be led to suppose from these articles that there are differences of opinion among missionaries which do not actually exist, while the real points at issue are almost lost sight of.

I take it for granted that missionaries are at one in all that J. N. B. S. says about the special fitness and advantages which natives have, as compared with foreigners, in introducing Christianity among their own countrymen, also as to the importance of encouraging any of them to enter the ministry who give evidence of being called of God; also as to the fact that "the hope of China lies in a native ministry," and that "if we expect the native Church to grow we must put it to work." Still further all will certainly agree with him in feeling that "if some should disappoint us we ought not therefore to keep others from the work. We need to be careful how we undertake to lord it over God's heritage."

There is room, however, for difference of views as to the questions, "How shall we best utilize a native agency?" "How shall we

best determine who are called of God to preach the Gospel?" "How should we put the native Church to work—by the use of money or without?"

There are a few points in Dr. Blodget's article which, without explanation and correction, tend I think to mislead, which result I am sure no one would regret more than Dr. Blodget himself. He says, "It is impossible to institute a comparison between the present results of missionary labor in China, and the results which might have been attained without the employment of any native agency, the missionary being assisted only by such natives as received nothing from foreigners. There has been no such case as that just described, and therefore the facts for such a comparison do not exist." Again, "The very great need of native agency, if not its absolute necessity, justifies the risk, whatever it may be, of employing them. And the present valuable results of labors have been obtained on this system, while the contrary plan is but a theory, and has no results to bring forward in its support. In almost every case where any number of converts has been won, it will be found upon careful examination that in one way or another native agency was employed."

Here it is very important to define what is meant by the word "employment." If used in a general sense, without raising the question whether the employed are paid or not, then the statement that "there has been no such case in China" as obtaining results without the employment of natives, and that "in almost every case where any number of converts has been won, it will be found upon careful examination that in one way or another native agency was employed," may of course, be unobjectionable. If, however, Dr. Blodget means by this the employment of paid* labor, as seems certain from the context, then these statements bring his article into direct conflict with facts.

It may be well here to note the points on which we agree, and those on which we, perhaps, disagree.

We agree 1st.—In the importance of a native agency. To use Dr. Blodget's language, "they are our eyes, our tongues, our hands, our feet."

2nd.—In the use, as entirely right and Scriptural, to a greater or less degree, of native agents paid by funds from the foreign missionary treasury.

* I still use the word "paid" notwithstanding Dr. Blodget's protest, because I can find no suitable term to take its place. It is no doubt quite true that some native assistants receive only an "economical support," not a just equivalent for their work, or as much as they could obtain in other employment. Perhaps a greater number, however, receive quite as much, or more, than they could obtain otherwise.

With these important and far reaching points of agreement it might seem that there is little room for difference of opinion. In the application of the above principles, there is, however, wide scope for divergence, sufficient to produce two widely distinct and antagonistic systems, which in my former letters, I took the liberty for convenience sake, of designating the old and the new methods. The differences between them may be briefly stated as follows :

1.—The one depends for the propagation of the gospel *mainly* on a paid native agency ;—the other *mainly* on an unpaid.

2.—The one selects and employs at an early period the most intelligent and efficient of the converts as paid laborers ; the other proceeds on the supposition that these men will accomplish most for the extension of Christianity by being left where they were found, and only makes use of a comparatively small number of paid agents, and that after a long period of trial.

3.—As in the propagation of the gospel, so in the subsequent care of the infant Churches, one system depends mainly on native agency supported partly or wholly by foreign funds—the other mainly on the voluntary labors of the natives themselves, and does not introduce resident local preachers and pastors until they are sought for, and paid for by the natives themselves. For that reason, in the stations under my care there are at present no resident pastors.

I think it very desirable that a missionary should have a native helper, if he can obtain one, to accompany and assist him in the first introduction of Christianity into new fields, and also in the care and oversight of stations when they are established. I regard this as entirely in accordance with Apostolic example, and quite as characteristic of the history of the early Church as the other equally important fact that it spread mainly by the voluntary labors of unpaid native agents.

And now as to facts. In the fourth letter on Methods of Mission Work I stated : "The Baptist stations have multiplied chiefly through the voluntary labors of unpaid Christians ;" also, "My work spread from the centre at Kao-yia almost entirely, so far as natives are concerned, through the voluntary labors of the Chinese Christians." It is also remarked in the following chapter : "The Baptist Mission, having tried both methods for some years past in the same field, have found that as a rule the stations which have originated as the result of the labors of paid agents, have been comparatively weak and unreliable and some have entirely fallen away, while those which have been commenced on the self-propagating principle have generally maintained a healthy growth. Instead of increasing their paid agents as the number of Church

members has increased, that mission has diminished them nearly one half."

I am speaking of my own stations as the result "*almost entirely*" of the voluntary labors of natives. I used the word "*almost*" so as to be entirely within the mark. Out of the whole number of stations, amounting to more than fifty, I cannot now recall one which originated in the work of a paid agent. At present scores of volunteers have the principal care of the stations, while we have had for the past year only one paid helper, with the assistance of two theological students during their vacations. I think it would be better to use one or two more helpers in the general care of the stations if we could obtain suitable men.

In view of the above facts, Dr. Blodget's statement that "no results had been obtained without the employment of a [paid] native agency, and that no such case existed to form a comparison," is unwarranted. If he still thinks that "in almost every case where any number of converts has been won it will be found on careful examination that in one way or another native [paid] agency was employed," we most cordially invite this "careful examination." I have no idea, however, that he suspects us of untruthfulness. Perhaps he had not noticed the statements made in "*Methods of Mission Work*," on the subject.

It may be well to add here that arrangements were made the past autumn for twelve men to go out to the stations, under the care of myself and Mr. Laughlin, two by two, to engage in evangelistic work in the surrounding districts, during a period of about two months. These men are selected and entirely supported by the natives themselves. We have already had very encouraging reports from some of them.

Much more might be said on this subject, but I have already written at greater length than I at first intended.

Apologising for asking so much space in your columns,

I am, yours truly,

JOHN L. NEVINS.

A MEDICAL MISSIONARY JOURNAL.

To the Editor of the RECORDER.

DEAR SIR,—I think I am safe in saying that no subject has been more frequently discussed among Medical Missionaries, and there is none upon which we have been more perfectly agreed, than that of the benefit and importance of having a medical missionary journal. New diseases and new phases of disease demanding discussion and close scrutiny; hospital construction; the *modus operandi* of dispensaries; the best methods of pushing medical evangelistic work; missionary health; sanitoriums; the education of our growing class of medical students; these and many other live questions not only claim our interest but demand consideration. It is my earnest desire to do all I can to aid in launching this enterprise, so bring the matter to a practical test by asking you to please publish the following items of a tentative prospectus.

PROSPECTUS.

Whereas the time seems auspicious for the establishment of a Medical Periodical in China:

Resolved, That we, the Medical Missionaries of China, do take immediate steps toward the initiation of such an enterprise.

Name.

The name of said periodical to be *The Missionary Medical Journal*.

Character.

The journal to be for the present a quarterly, and in English; with a Chinese supplement, however, to be added by the editorial corps if thought best.

Size and Style

Of the Chinese Review, and from 25 to 30 pages.

Departments.

The journal to have *three* distinct departments.

First.—A scientific department, or one devoted to purely Medical and Surgical papers.

Second.—A Religious department, for articles and items relating to evangelistic work in hospitals and dispensaries.

Third.—To be for clinical and educational items, therapeutic briefs, reviews, memoranda, etc., etc.

The Editorial Corps

To be composed of *three* medical missionaries. One to be at each extremity of the coast, and the third from Shanghai. Again, the same corps to represent the English and American Missionary Societies and also the Lady Medical Missionaries.

Election.

The election to take place in the same way in which we are at present electing the three delegates for the Medical Congress.

Following the method adopted in the case of delegates to the Congress, I take pleasure in nominating Dr. J. G. Kerr, of Canton, Dr. Elizabeth Reifsnnyder, of Shanghai, and Dr. J. K. Mackenzie, of Tientsin.

Yours most cordially,

WALTER R. LAMBUTH.

THE PRESBYTERIAN MISSION PRESS CATALOGUE.

Our last Catalogue contains the largest list of books ever published in China. There are more than five hundred different works usually kept on hand in our depository and an additional list of more than three hundred that we can supply when ordered.

We wish our next issue might contain the name of every Chinese book for sale by any Society in China.

If authors and publishers will send us the names (in English and Chinese) and the price, and a quantity for sale, we shall be happy to include them in the Catalogue we are now making up. It has been suggested that a list of books in course of preparation should also be published. If this meets the approval of those engaged in making translations or preparing books and tracts they will please send the name of the work in English and Chinese. If not in time for the New Catalogue they can be published in the *Recorder*.

Echoes from Other Lands.

SOME men boast of their liberality to the Church, and seem to be trusting their final salvation on their large donations; but Rev. A. A. Fulton, of the Presbyterian Mission, writes from Kwai Peng, Kwong Sai, China: "More money is spent in this single province in one year in building and repairing temples, in idol worship, and in fostering error, than the Presbyterian Church gives in the same time to carry the Gospel to the ends of the earth."

Miss Mary Black, of Shanghai, writes to *China's Millions*:—"One cannot but wonder out here in China how so many Christians who are quite free to live where they please can be content to stay quietly at home, whilst millions in heathen lands are perishing for lack of the knowledge which they possess. I am asking the LORD, if He will, to send out fifty of our best ministers to work for Him in China."

THE S. P. G. Mission in North China is reported on by Bishop Scott in the *Mission Field* of September. Two cities are occupied as head-quarters, Peking and Chefoo, and villages round Peking are worked. There are four ordained missionaries and two ladies.—*The Church Missionary Intelligencer*.

IN an article on Family Religion by Rev. J. W. Brewer, in the *Wesleyan Missionary*, he says:—"The longer one lives and works among the Chinese the stronger becomes the conviction that, as I have often put it to our members, we are not sure of a man and cannot put full trust in him as a Christian until his wife and family are one with him in the worship of the true God. The Roman Catholics are so strongly of this opinion that I am told they refuse to baptize a man until he brings his wife and children with him for baptism. We, wishing a more personal conviction and individual belief on the part of all entering our Church, have not gone so far as this. We have, however, kept the subject continually before our members both in public and private exhortation. The friends who have joined our Central China Wesleyan Mission Prayer Union have been requested to bear it in mind in their petitions on our behalf. And we ourselves have also prayed much and often about it. The result has been cheering, and our work in consequence has, on this proverbially difficult station, assumed a much healthier aspect."

Our Book Table.

AN elegant quarto volume of 146 pages, a *Record** of the band of seven, of which Messrs. Smith and Studd were members, is also an *Appeal*, drawn from very many sources, in behalf of preaching the gospel to every creature. It is illustrated by an admirable map and by many striking pictures, some of which must be pronounced beautiful, though we cannot say much for either the accuracy or finish of the portrait of Mr. J. Hudson Taylor himself. Our friends of the China Inland Mission certainly do good work in getting up such attractive books on missions as this and the yearly volumes of *China's Millions*, which are an ornament to any parlor. The day when inferior literary work, and poor mechanical execution, would suffice for missionary periodicals is evidently and happily past; and better than all, the day when the missionary cause stood in timid, apologetic attitude before the world of thought is also, we trust, forever gone.

THE *China Review* for September and October is more than usually readable. Mr. Eichler continues his "Life of Tsze-Ch'an," and Dr. Hurst translates in an interesting style the "Story of the Three Unselfish Literati." Dr. Eitel commences a "History of Chinese Literature, illustrated by Literal Translations from Chinese Texts." Mr. H. J. Allen has an article on the "Similarity between Buddhism and early Taoism," in which he seems to doubt the existence of such a person as Laotzu at the court of Chow about the year B.C. 520, and sug-

gests that from Ssuma-ch'ien, Buddhism may be proved to have been a power in China during the Chin dynasty after the year 221 B.C. Mr. E. H. Parker has a careful article that must have cost great labor on three hundred "Canton Plants," which is intended to promote the "ultimate identification of many plants, flowers, and vegetables, which are known in many cases by different names in other parts of China."

THE *Transactions of the Asiatic Society of Japan*, Vol. XIV, Part II, gives first a very exhaustive "List of Works, Essays etc., relating to Japan," arranged alphabetically. An article on "The Art of Landscape Gardening in Japan," by J. Conder, is but an amplification of his first sentence that, "No art in Japan has been followed with greater fidelity to nature than that of Landscape Gardening." M. J. Dautremere studies the "Situation de la vigne dans l'Empire du Japon;" and Rev. J. Summers publishes an "Aino-English Vocabulary." The "Yamatologists" connected with this Society are proposing to adopt some of the methods of popularizing their labors which are working so well among the "Sinologues" of the China Branch.

PART II of the *Journal of the China Branch of the Royal Asiatic Society* for 1884, contains M. Camille Imbault Huart's paper on the "Poetry of Yüan Tsau-ts'ai" and Mr. Kingsmill's article on the "Sérica of Ptolemy and its Inhabitants."

* A Missionary Band: A Record and an Appeal. By B. Broomhall, Sec. of the China Inland Mission. London: Morgan and Scott, Paternoster Buildings, E. C.

Editorial Notes and Missionary News.

ROMAN CATHOLICISM IN CHINA.

WE learn from Peking that amicable arrangements have been made for the removal of the Pai T'ang Cathedral from its obnoxious proximity to the Imperial Palace; and from European papers we gather that the Pope has acquiesced in M. de Freycinet's proposed compromise, and has sent a prelate to Peking to explain the reasons which, for the present at least, prevent the establishment of direct diplomatic relations between the Vatican and the Chinese Government, and to come to an understanding about the position of Roman Catholics in China. The opposition of France is understood to be the difficulty; and it is said that the Chinese Government wish not to accord to France the protection of all Roman Catholic priests and converts, but prefer treating with the several representatives of the nationalities to which the different missionaries belong—certainly a very reasonable position for the Chinese to take. It is stated however in the *North China Daily News* that passports secured for Roman Catholic priests by representatives of other nationalities than France, are much less complete and effective than those secured through the French Legation—a fact that the Chinese Government will no doubt soon rectify. The *Standard*, of London, a paper of some authority in such matters, states that as a consequence of the late troubles with France the adherents to the Roman Catholic Church in China now number only about 400,000; it is however probable that the accuracy of those figures will be challenged by the friends of France.

Sir Rutherford Alcock, in a recent article in the *Times*, of September 13th, draws public attention to facts long known in China regarding the assumptions of political dignity and ceremony by Roman Catholic Ecclesiastics, which brings to mind pertinently Mr. Pope Henessy's opinion on the subject. While Governor of Hongkong, being a Roman Catholic, he, it is said, addressed the Pope, begging him to moderate the pretensions of Roman Catholic dignitaries to political power and state. The Pope in turn addressed the Bishops of his Church in this country, urging them to avoid raising prejudices and making trouble by these practices; but they, it is said, replied that they could not think of at all abating such claims and practices. It is evident that the end of the affair has not yet been reached.

Since the above paragraphs were written we have received the *Church Intelligencer* for October, in which we find an article entitled "The Pope and Romish Missions," which exposes with unsparing pen the unwise ways in which Roman Catholic Foreign Missions have long been administered, particularly in China. We wish we had space to reproduce it entire, or to give large extracts from it. As it is, we can only refer to it, and quote but a line or two. The hope is expressed, in which we join, that the discussion "will help to disabuse Protestants of their idle fancies regarding Romish work, and will help them to understand the conditions under which it is carried on," and the article concludes by saying, "It would be difficult to make out that Romish Missions in

China, as they have been conducted up to this time, are what the Lord Jesus would look upon as indeed the travail of his soul." In a postscript, *Le Temps*—a highly respectable Parisian paper—is quoted as asking, "What can become of Christianity (Romish Missions), resting on a power which has no fleet or cannon?"

CHINA AND THE UNITED STATES OF AMERICA.

THE following action was taken at the recent National Congregational Council of the United States of America to which they were moved, as we understand, by Rev. C. A. Stanley:—

"Whereas, outrages, destructive of both life and property, as yet unredressed, have been perpetrated on the Chinese living among us; and

Whereas, the just claims of our Government in similar cases of outrage, have always been paid by the Chinese, who are now again called upon to indemnify American citizens for property recently destroyed in China; and

Whereas, the suggestion that if the Chinese claims are allowed at all, it should be as an act of benevolence and not of justice, is a crying disgrace to our civilization, destructive of harmonious relations between the two nations, and detrimental to American Commerce, as well as to missionary operations; therefore:

Resolved 1.—That this Council, representing the Congregational Churches of the United States, urge upon Congress the duty of making immediate payment of all well authenticated claims presented by the Chinese, and of making such pecuniary reparation for loss of life as may seem best.

Resolved 2.—That it is the duty of Congress to take measures for the punishment of those who have committed outrages upon the Chinese, and to take such other action as may seem desirable to

render the lives and property of the Chinese as secure as are the lives and property of any other persons.

Resolved 3.—That the Provisional Committee of this Council be instructed to bring these resolutions to the notice of Congress at an early day, in such way as to it shall seem best."

The American Board of Missions, at its Annual Meeting on the 8th of October, adopted the following resolution:—"That in view of the recent official reports from Peking, relating to outrages on missionaries in China, this Board instruct the Prudential Committee to prepare and send to our National Government, in the name of The Board, a respectful protest against the wrong which the Chinese in this country have received, and an earnest appeal to have those wrongs righted."

The Chinese Government pays 23,000 Taels indemnity on the British claims for losses at Chungking, and the same to American claimants; 220,000 Taels to the Roman Catholics at the same place; \$5,000 to the Presbyterian Mission for losses at Kwai Ping; \$35,000 to Dr. Mackay, North Formosa; and they have also made payment to the Wesleyan Mission for losses at Fatshan near Canton—all which tells significantly of their readiness to do that which is just. As this was however no doubt done under some diplomatic pressure, it is still more interesting, that under the lead of Gen. Kennedy, Consul-General of the U. S. A., assisted by Dr. H. W. Boone, over \$1,900 have been voluntarily subscribed in Shanghai for the relief of the sufferers by earthquake in Charleston, South Carolina, over \$1,000 of which came from Chinese officials and merchants, who thus show themselves to be worthy members of the great human family. Their benevolent impulses have not been checked by the hard treatment their countrymen have so many times received in America.

Will not the United States of America, by such facts as these, be shamed into doing simple justice to the Chinese within their borders?

MRS. LEAVITT'S VISIT TO SHANGHAI.

As announced some time since, Mrs. M. C. Leavitt, now Corresponding Secretary of the World's Woman's Temperance Union, after visiting Peking, Tungechow and Tientsin, where she formed local Unions, early in December spent more than two weeks in Shanghai, working very effectively among foreigners and natives. A number of meetings were devoted exclusively to foreign ladies. She spoke two Sabbath evenings from Union Church pulpit, and three evenings she delivered lectures in the same place. She addressed a good audience exclusively of young men in the Temperance Hall, and an assembly of both sexes in the same place under the auspices of the Young Men's Christian Association. She also spoke by invitation before the Shanghai Literary and Debating Society. She reached several large native congregations in the Churches of the London, Presbyterian, and Episcopal Missions, besides speaking to several mission girls' schools, and to the boys of the Anglo-Chinese College, Hongkew. As a result of these manifold labors, a local society has been formed chiefly among foreign ladies, which commences with a vigor that is hopeful. A contribution is to be sent to Mrs. Leavitt from the ladies of Shanghai as an expression of appreciation and indebtedness,—and many prayers follow her progress round the world.

NOTES OF THE MONTH.

FRIENDS of *The Recorder* will no doubt be pleased with its improved cover and general appearance, and we would draw their attention to the fact that this January number gives eight more than the usual number of pages.

THE Rev. Dr. Dean, for fifty years connected with the American Baptist Missions in China and Siam, and who has at last returned permanently to the United States, offers the Baptist Missionary Board \$1,000 to assist in sending out another missionary to Bangkok to be associated with the Rev. Mr. Eaton in work for the Chinese.

WE learn with pleasure that Dr. Ashmore has been offered the position of Home Secretary of the Baptist Union, and it is with mingled sentiments of pleasure and regret that we hear he has accepted. His adaptations to that sphere none will question, but the cause in China needs every such worker. We will console ourselves by the certainty that he will be able to stimulate many to take up work abroad.

THE Rev. B. C. Henry has leased premises at Linchau Fu in Northwest Kwantung for a foreign residence.

SCARCITY of rain is threatening a famine in the southern and western regions of Kwantung, and this is already producing social and political troubles.

SIR Robert Hart, on his recent visit to the South, made a handsome donation of \$500 to the American Medical Mission, and an equal sum to the Wesleyan Mission Work.

WE are pleased to note that the Shanghai Young Men's Christian Association has "Unanimously decided that a cordial invitation be extended to all Clergymen, Pastors, or Missionaries, resident in Shanghai or the neighborhood, to become members of the Association."

DR. Crawford, of Tenechow Fu, returns to his work evidently invigorated by his campaign in the home land, where he reports that

he was received with kindness by all, even though presenting such radical views of missionary policy. The Rev. Timothy Richards, and Rev. J. W. Davis, D.D., and Rev. R. Swallow, have also recently returned to their missionary work—by all which we feel the stronger and the more hopeful.

THE *Monthly Reporter* of the British and Foreign Bible Society for October, in noticing Mr. Burnett's letter in the July *Recorder* regarding the murder of Mr. Johnson, says it must have taken place late in 1867, or early in 1868, and not so late as 1869.

DR. NEVIUS writes of his recent autumn tour as follows:—There is not that religious interest in the interior which existed two or three years ago, and the accessions of converts to our stations is comparatively small. We are encouraged in many places by evidences of growth and stability in individual Christians, and there is considerable activity in aggressive evangelistic work. Twelve men have been sent out two by two, from the different districts, to engage in book distribution and exhortation, for a period of two months, they having been selected and their expenses paid entirely by the natives themselves.

THE letters on "Methods of Missionary Work," by Dr. Nevius, which have appeared in *The Recorder*, are now republished in a pamphlet, and are for sale at The Presbyterian Mission Press, for fifty cents a copy. We doubt not but they will have a wide and useful circulation. Orders for them are coming from Japan and Siam as well as America and various parts of China.

FROM the Report and Appeal of the Chinese Branch of the *Children's Scripture Union*, by Mr. Jas. Dalziel, we learn that there are on the roll of membership over 245 names, scat-

tered at nine different stations, though there is reason to believe that these do not embrace all who are reading the portions, as about 500 books have been sent out.

THE Annual Report of the Chinese Mission Work on the Hawaiian Islands is a very interesting document, showing the interest taken in the Chinese by the Hawaiian and Foreign Churches on those islands. The superintendent is Mr. F. W. Damon, not unknown in China, who, with his wife, is throwing himself enthusiastically into the work. The total receipts of the mission for the year ending June, 1886, were \$2,480.

WE are in receipt of the Prospectus of the *Protestant Collegiate School for Young Ladies* in connection with the China Inland Mission, Chefoo, of which Miss Seed is the Principal. "The desire of the teachers is to prepare the pupils so that they shall be competent to work the papers given at the Oxford or Cambridge local examinations." We hear the school very well spoken of by those who have visited it. This enterprise, together with the Collegiate School for Young Gentlemen, supplies a felt need on the coast of China for distinctly religious schools of high grade for English speaking children.

DR. LEGGE's "Record of Buddhist Kingdoms," mentioned in *The Recorder* for April, is announced as published by the Clarendon Press, Oxford.

ACKNOWLEDGING the receipt of an address from the Society for the Suppression of the Opium Trade, the Marquis Tseng, writing from Marseilles, says:—

The able manner in which you have dealt with the subject shows me how earnestly your efforts have been directed to the suppression of the use of this drug, which has

brought so much misery upon China, and now threatens, if not checked, to produce an equal amount of evil in certain portions of your Indian Empire. It is due to the labors of your society that I was enabled to conclude between the British and my own Government the present negotiations. This treaty, I admit, does not accomplish the desired result, but it will prove nevertheless the first important step towards checking the use and abuse of opium.—*London and China Express.*

FROM the Annual Report of the Masonic School Fund, rendered October 31st, we learn that the receipts have been Taels 5,428, of which 1,829 were from School Fees, and that there is a balance left of but Taels 215. There are 87 pupils on the roll, so that the fees now nearly meet the current expenses—which is very hopeful of continued success.

THE formation of a Medical Missionary Society of all Medical Missionaries in China is progressing favorably, and steps will soon be taken to start a Medical Journal. It will surprise many to learn that there are about sixty physicians, male and female, connected with Protestant Missions in China.

BISHOP Wilson, of the Methodist Church, South, has successfully accomplished his Episcopal visit to the Mission of his Church in China, and has gone on his way to India. The Mission organization of this work in China has been discontinued, and a Conference takes its place.

THE Rev. J. C. Thomson writes from *Yueng Kong*, in Southern Kwangtung, that he and Mr. Hager have rented a Chapel, Dispensary and Dwelling House, and a place for a Hospital which he began to occupy on the 22nd of October, his

medical assistant having preceded him. "The people have amused themselves by throwing stones on to our dwelling house roof, though only once breaking through. Something less than a dozen placards against us, on gates and bulletin walls have also tended to keep up the interest, I think. *Yueng Kong* and ourselves are becoming familiar. There is a plenty of medical work to do, and some interest in the gospel. We think we are here to stay—that is our prayer."

WE extract the following from *Chamber's Journal* for September 18th. It would be interesting to know the authority for the manuscript five thousand years old:—"A Chinese manuscript, the date of which is three thousand years before the Christian era, contains an account of operations similar to those of the present day: friction, kneading, manipulating, rolling,—all the procedures now grouped together under the name of *massage*. The translator of this curious record, a French Missionary at Peking, finds it to include all the characteristics of an ancient scientific mode of treatment; and, it has been wittily remarked, that however it may rejuvenate those who submit to its influence, the wrinkles of time cannot be removed from its own ancient visage."

SIR Thomas Wade has offered his Chinese Library to the University of Cambridge, and it is said that Sir Thomas will be appointed lecturer or professor of Cambridge, and that Dr. Sytle is interesting himself in the matter.

A singular instance of the misleading nature of words without full definition is furnished in the name of "The China Improvement Company" organized in New York, which it seems is but a commercial enterprise, with a capital of \$200,000, whose object is to manufacture all

articles needed in China for a well equipped railroad.

THE Missionary Committee of the Methodist Church, North, have appropriated for 1887 as follows:—For Foochow Mission, \$24,200; for Central China, \$37,382; for North China, 34,323; for West China, \$14,400; making a total of \$110,305 which is \$17,531 more than the appropriations for 1886. Dr. Sites is reported as having reached the conclusion "that the whole native Church there ought to be put at once on a self-supporting basis; but the rest of the mission thought it would be better to reach self-support by gradual measures."

THE remarkable proclamations of the high officials in Ningpo and Shanghai—particularly the latter place—are having an effect favorable to missionary work even outside their own official bounds. We gather that it is a tardy result of instructions from Peking. It will be interesting to learn whether similar proclamations are issued in other provinces, particularly in Kwangtung.

THE Rev. H. C. Du Bose is the author of a new book on China, entitled *The Dragon, Image, and Demon* which we will notice more at length in our next.

HOSPITAL REPORTS.

THE report of St. Luke's Hospital, Shanghai, under the care of Dr. H. W. Boone, tells of having treated 22,654 patients, of whom 503 were admitted to the wards—7,419 being new cases. Of the out-door service, patients who pay for their medicines are received in the morning, those who cannot afford to pay come in the afternoon. The minor operations number 609. Of the in-door service, patients having private rooms pay one dollar a day for room, board and medicines.

There are two large wards for men where the only charge is for food. Another ward is free for the very poorest class. The Medical School has a small class, and one man and one woman are under special instruction to fit them for the performance of the duties of trained nurses. The Rev. Mr. Woo is the chaplain, and gains the friendship and respectful attention of the patients and their friends. The Municipal Council grants 400 Taels, Foreigners subscribe 807 Taels, the Taotai, City Magistrate and Mixed Court give a total of 179 Taels, besides 274 from other Chinese, and 410 Taels are paid by patients.

The First Annual Report of the Hospital for Women and Children, at Foochow, under the care of Kate A. Corey, M.D., of the Methodist Episcopal Mission, associated with whom is now Susan R. Pray, M.D., is an interesting pamphlet. The total number of out-patients for the year ending July 19th, 1886, was 4,832, of whom 3,791 were new patients. The number of in-patients was 218—an increase of about 100 per cent over 1885. Sixty-six visits were made beside to patients at their homes. Medical services are better appreciated by the charging of a small fee, but Dr. Corey has found difficulty in making such charges for female patients because women are in that province considered of such minor importance. A class of four female students has been taught, and two more are expected the coming year. The students furnish their own books, clothing and food, though they are aided to the amount of \$2.00 a month for the first two years, and after that \$3.00 a month, if worthy and capable. It is hoped that when the people become more enlightened the pupils will need less assistance. A short religious service is held daily in the wards, and a special meeting held every Sabbath afternoon.

NEWS FROM JAPAN.

We gather the following items from a letter by Rev. H. Loomis, of Yokohama:—The Union Church at Yokohama has sent a call, to become their pastor, to the Rev. Gideon Draper, D.D., now of London, and who has also been connected with Christian work in New York and St. Petersburg; funds sufficient having been secured in Japan and from abroad to meet his salary.

The Rev. Geo. Müller, of Bristol, has held a series of meetings in Yokohama and Tokio, and expects to visit Osaka and other important towns. Much interest has been excited—particularly among the natives, who have attended in large numbers. His visit seems to have been very providential.

Considerable religious interest has been experienced on board the U.S.S. *Marion*, Revs. Messrs. Chapman and Palmore of the Methodist Church South having had important part in helping it on.

The influence of Christianity on the upper classes in Japan is increasing all the time. A former Governor of Yokohama and his wife have become Christians. A new Church was formed recently in Tokio, of which the Vice-Minister of Justice, the Professor of Political Economy in the University, and a daughter of the Vice Postmaster-General, are members.

It is reported that the Jodo sect of Buddhists propose to adopt the dress of foreigners, so as to appear progressive and in harmony with the spirit of advancement so general in the land.

The Emperor issued a proclamation on the 15th of November announcing that Japan had entered into the Convention of the Red Cross Association.

The excitement against the Capt. of the *Normanton* for desertion of

some thirty Japanese at the time of the wreck of that vessel has passed away with his conviction for manslaughter, and there is better appreciation of the impartial justice ruling in the courts of western nations.

THE ENGLISH PRESBYTERIAN MISSION, SINGAPORE.

The Financial Statement of Local and Self-support, for the year ending October 31st, 1886, in an interesting document. Its membership is still under 150;—31 have been baptized during the year; and 19 adults have been received into fellowship from China and elsewhere. From the various accounts, we gather that about \$1,559 have been received during the year from contributions of foreigners, principally Europeans in Singapore, of which \$852.51 were from the Singapore Presbyterian Church; \$1,134.17 were the results of a Bazaar; and \$658.52 were contributed by the native membership; making a total, besides what may have been the disbursements of the mission proper, of \$3,352.39—which is certainly a very creditable figure.

BIBLE WORK IN MALAYSIA.

In 1882 Mr. J. Haffenden reached Singapore as Agent of the British and Foreign Bible Society for Malaysia. Anterior to that time the circulation of Scriptures from Singapore, by the Local Committee of the Bible Society, had averaged about 1,000 books per year. In 1883 the circulation rose to 6,800 volumes, in 1884 to 14,100, and in 1885 to 30,640. The sales have been in twenty-seven different languages, but by far the greater number—or 23,525—were in Chinese. Mr. Haffenden, reporting to his Society, mourns over the fact that only some half dozen English Protestant Missionaries work in all this extensive field. "Often our

hearts here sink within us as month after month we see bands of missionaries *passing us*, and going on to China, and not *one* coming to preach the Gospel to the millions of Malaysia." Mr. Haffenden, sustained by the local consultative committee, desires to have two colporteurs for the Straits Settlements and the Malay Peninsular, two each for Java, Borneo, and Celebes, one for Samatra, and two or three for other islands. A gentleman at home has offered funds for the purchase of a Bible Vessel to be manned by colporteurs for work among the islands of the Asiatic Archipelago, and though there is some hesitancy about accepting the offer, the vessel may yet become an accomplished fact.

MISSIONARY REVIEW OF 1886.

THE political events in China which have affected missionary work have not been of a startling nature, though it may yet appear that some of them have been of very great service to the cause. In another article we refer to the attempts of the Pope to establish direct relations with the Chinese Government, by which Roman Catholic Missions will be largely withdrawn from the political character they have hitherto received from being under French patronage. If this be a genuine effort to render those missions less political, and not a mere plan to change the direction of the political influence, we must rejoice with the Chinese in the proposed change, for the great danger to all these Oriental nations, as they have long since learned, is from the introduction of alien and destructive political interests under the cover of Christianizing.

The very marked effort made by the Chinese Government to put itself right toward the missionary work generally, and particularly toward that of Protestants, must be especially noted. The payment

of indemnities to even Americans in the face of reluctance on the part of the United States to make reparations for wrongs toward Chinamen, is something remarkable; and the proclamations in favor of missionaries issued by several provincial authorities—notably by the Taotai of Shanghai—under influences from Peking, seem to indicate the commencement of a new policy toward missionary work. It is currently reported among the Chinese Literati of the North that their Government has, by the events of the late Franco-Chinese war, learned that it can trust Protestant Missionaries, and that it is the official wish that impediments be no longer thrown before the efforts of missionaries to secure homes, and engage in work in the interior. "This is the Lord's doing, it is marvelous in our eyes."

The decree of the Korean King of February 5th, abolishing slavery, and the treaty of June 4th with France by which missionaries have in common with others hereafter practical liberty to travel and work, mark an era in that hitherto secluded nation, the fruits of which will be seen during the coming years.

We have to record three principal deeds of lawlessness practiced on Protestant Missionaries during the year. The first was the personal violence towards Messrs. Woodall and Longden at Chinkiang early in the year; the principal perpetrator of which, however, received severe punishment. On the 6th of May a mob destroyed the mission premises at Kwai Ping, in Kwangsi; and on the 1st of July the riots commenced at Chungking in Szechuen; partial pecuniary reparations for which have been made by the Government.

There have been no very marked advances in Christian work that we are aware of during the year; no special outpourings of the Spirit; though from various quarters we

learn of growth in the numbers, and in the gracious efficiency of the converts. The discussions which have taken place, of which the columns of *The Recorder* are witnesses, have directed the thoughts of missionaries upon wiser methods of work; but there is, if we mistake not, an ever deepening sense of the fact that the most fundamental of our needs—more important than all questions pertaining to methods—is that of the Divine Presence, both in the hearts of missionaries and among the Churches.

The China Branch of the Evangelical Alliance has demonstrated its usefulness in two principal matters during the year past. On the 13th of May it memorialized the President of the United States of America on the treatment of the Chinese within the States, sending the letter to the United States Branch of the Alliance. A Committee of the United States Branch prepared a memorial on the same subject to the Senate and the House of Representatives, and the Secretary of the Alliance, Rev. H. B. Chapin, D.D., took the documents personally to Washington, and was cordially received by leading members of both Houses of Congress. The China Branch of the Alliance, again, on the 14th July, issued a call to Prayer for the Emperor of China, which has already quickened many hearts, and will no doubt receive a still more full response as the 7th of February approaches,—the day fixed for the Coronation of the young Emperor.

Our missionary force has been reduced by the permanent return to America of Rev. C. C. Baldwin, D.D., and wife. Doctors Osborne and Palmer have also returned to the home-lands. Rev. J. W. Lambuth, D.D., Rev. W. R. Lambuth,

M.D., and Rev. A. Dukes, have commenced a new mission for their Church, our loss being Japan's gain. The following individuals—eight in all—have been removed by death to the Better Land:—Rev. Thomas Jenkins, C. I. M., April 3rd; Mrs. R. M. Mateer, Presbyterian Mission, April 8th; Mr. J. H. Riley, C. I. M., April 19th; Mrs. C. I. Partridge, American Episcopal, May 3rd; Mrs. A. Williamson, August 24th; Mrs. K. R. Brewer, Wesleyan Mission, August 30th; Rev. Chas. Edge, L. M. S., Sept. 17th; and Miss Musadora Rankin, Methodist South, December 10th. We have also to record the death, on the 15th of July, in the U.S.A., of Rev. Robt. Nelson, D.D.

The following table is, as all such efforts necessarily are, imperfect, notwithstanding all our efforts, and all the kind assistance of many friends; but it will, we trust, be found as full and correct a statement of the few items it attempts to give as can at present be secured. The columns giving the numbers of Foreign Missionaries are brought down to the 31st of December, 1886. The figures in the column for Unordained Native Helpers are we fear, not as full and accurate as they should be, from the different ways in which these facts are reported by different missions. The most of the table is made up from the reports made during 1886, though in the case of a few missions, having a star attached (*), we have had recourse to the reports made in 1885. There are in all thirty-six Societies working in China—18 British, 13 American, and 5 German. Could all the figures be brought down to date, the total number of communicants would doubtless be about 30,000.

STATISTICAL SUMMARY OF PROTESTANT MISSIONS IN CHINA.—DECEMBER 31st, 1886.

| NAME OF SOCIETY. | Date of Mission. | Foreign Missionaries. | | | Native Ordained Ministers. | Unordained Native Helpers. | Adult Communicants. | Papils in Schools. | Contributions by Native Churches. |
|-----------------------------------|------------------|-----------------------|--------|---------------|----------------------------|----------------------------|---------------------|--------------------|-----------------------------------|
| | | Men. | Wives. | Single Women. | | | | | |
| 1 London Missionary Society | 1807 | 24 | 17 | 6 | 47 | 66 | 3,052 | 1,711 | |
| 2 A. B. C. F. M. | 1830 | 26 | 15 | 12 | 63 | 80 | 1,175 | 175 | \$ 491.26 |
| 3 American Baptist, North | 1831 | 9 | 9 | 5 | 23 | 72 | 1,433 | 175 | 500.80 |
| 4 American Protestant Epis. | 1835 | 11 | 9 | 3 | 23 | 13 | 384 | 801 | 1,472.00 |
| 5 American Presbyterian, North | 1838 | 44 | 32 | 14 | 90 | 16 | 4,368 | 1,804 | |
| 6 British & Foreign Bible Society | 1843 | 11 | 5 | 5 | 16 | 82 | | | |
| 7 Church Mission Society | 1844 | 24 | 23 | 47 | | 186 | 2,724 | 1,089 | 2,103.00 |
| 8 English Baptist* | 1845 | 15 | 14 | 1 | 30 | 17 | 1,914 | 46 | |
| 9 Methodist Episcopal, North | 1847 | 24 | 24 | 12 | 60 | 136 | 2,408 | 988 | 3,121.10 |
| 10 Seventh Day Baptist | 1847 | 1 | 1 | 1 | 3 | 8 | 18 | 69 | 88.00 |
| 11 American Baptist, South | 1847 | 19 | 19 | 4 | 24 | 49 | 517 | 461 | 1,524.74† |
| 12 Basel Mission | 1847 | 22 | 17 | 7 | 46 | 121 | 3,312 | 200 | 222.11 |
| 13 English Presbyterian | 1847 | 3 | 3 | 6 | 6 | 7 | 146 | 653 | |
| 14 Rheinisch Mission | 1848 | 8 | 8 | 7 | 23 | 3 | | 80 | |
| 15 Methodist Episcopal, South | 1850 | 1 | 1 | 4 | 6 | 28 | 679 | 587 | 2,008.43 |
| 16 Berlin Foundling Hospital | 1852 | 20 | 8 | 4 | 32 | 20 | 784 | | |
| 17 Wesleyan Mission Society | 1858 | 5 | 5 | 2 | 12 | 54 | 1,186 | 142 | |
| 18 American Reformed (Dutch) | 1859 | 3 | 3 | 3 | 3 | 17 | 306 | 274 | 408.13 |
| 19 Woman's Union Mission | 1864 | 6 | 5 | 3 | 11 | 114 | 1,314 | | |
| 20 Methodist New Connection* | 1864 | 7 | 6 | 55 | 187 | 40(?) | 297 | 207 | 300.00 |
| 21 Society Promotion Female Edu. | 1865 | 92 | 40 | 4 | 18 | 10 | 44 | 55 | 35.00 |
| 22 United Presbyterian, Scot. | 1865 | 3 | 3 | 6 | 6 | 32 | 1,128 | | |
| 23 China Inland Mission | 1868 | 3 | 3 | 4 | 6 | 40 | | | |
| 24 National Bible Society Scot. | 1868 | 8 | 6 | 3 | 18 | 32 | | | |
| 25 United Methodist Free Ch. | 1868 | 3 | 3 | 3 | 6 | 40 | | | |
| 26 American Presbyterian, South | 1869 | 3 | 3 | 3 | 6 | 40 | | | |
| 27 Irish Presbyterian | 1871 | 2 | 2 | 2 | 4 | 40 | | | |
| 28 Canadian Presbyterian* | 1871 | 4 | 4 | 2 | 6 | 40 | | | |
| 29 Society Propagation Gospel | 1874 | 8 | 8 | 2 | 12 | 40 | | | |
| 30 American Bible Society | 1876 | 2 | 2 | 2 | 4 | 40 | | | |
| 31 Established Church Scotland | 1878 | 5 | 5 | 5 | 10 | 40 | | | |
| 32 Berlin Mission* | 1882 | 2 | 2 | 2 | 4 | 40 | | | |
| 33 Gen. Prot. Evang. Society | 1884 | 2 | 2 | 2 | 4 | 40 | | | |
| 34 Bible Christians | 1885 | 1 | 1 | 1 | 3 | 40 | | | |
| 35 Disciples of Christ | 1886 | 3 | 3 | 3 | 9 | 40 | | | |
| 36 Book and Tract Society | 1886 | 1 | 1 | 1 | 3 | 40 | | | |
| 37 Independent Workers | 1886 | 3 | 3 | 2 | 5 | 40 | | | |
| Total | | 431 | 369 | 149 | 889 | 1,154 | 28,119 | 9,864 | \$12,874.57 |

Missionary Journal.

Birth, Marriages & Deaths.

BIRTHS.

- At Paotingfu, on the 7th of November, the wife of Rev. J. PIERSON, of a son.
- At Chinkiang, on the 18th November, the wife of Rev. H. M. Woods, of a daughter.
- At Ts'ing-chou-Fu, North-China, on November 21st, the wife of Rev. WILLIAM A. WILLS, of a son.
- At Tung-chow, November 24th, the wife of Rev. C. R. MILLS, Missionary of the American Presbyterian Board, of a son.
- At Canton, November 25th, the wife of Rev. Mr. BONE, of a daughter.
- On the 26th November, the wife of Rev. C. BONE, of Wesleyan Mission Canton, of a son.
- At Macao, November 26th, the wife of Rev. Mr. MCGILVARY, Presbyterian Mission, Hainan, of a daughter.
- At Swatow, December 5th, the wife of Rev. G. SMITH, E. P. Mission, of a son.
- At St. John's College, Shanghai, on the 7th December, 1886, the wife of Dr. EDGAR M. GRIFFITH, of a daughter.

MARRIAGES.

- At Amoy, December 14th, by Rev. L. W. KIP, D.D., assisted by the Rev. J. V. N. Talmage, D.D., Rev. A. S. VAN DYCK, of the American Reformed Mission to Miss ALICE M. KIP.
- At the Cathedral, on the 14th of December, by the Rev. J. H. Morgan, assisted by the Venerable Archdeacon Moule, the Rev. GEORGE WHITEMAN COULTAS, C. M. S., Hangchow, to CAROLINE THORNE, Roundhay, Leeds, England.
- At Morison, Illinois, U. S. A., Rev. MYRON C. WILCOX, of the Methodist Mission, Foochow, to Miss HATTIE S. CHURCHILL.

DEATHS.

- On the 9th December, at Canton, China, LILLIE HAPPER CUNNINGHAM, the beloved wife of T. B. Cunningham, and daughter of Rev. Dr. Happer.
- At Trinity Home, Shanghai, on the 10th of December, MUSADORA, youngest daughter of the late D. F. C. Rankin, Esq., Milan, Tennessee, U.S.A., aged twenty-five years, and for seven years a missionary of the Southern Methodist Church at Nantziang.

Arrivals and Departures.

ARRIVALS.

- At Shanghai, December 5th, Rev. Mr. WARREN, for the Wesleyan Mission, Hankow.
- At Shanghai, December 9th, Rev. T. P. CRAWFORD, D.D., of American Baptist Mission South, Tungchow Fu, Shantung.
- At Amoy, December 9th, Rev. and Mrs. HENRY THOMPSON, English Presbyterian Mission, on their return from England.
- At Shanghai, December 10th, Rev. Mr. and Mrs. ELWIN, of the C.M.S.
- At Shanghai, December 21st, Rev. J. W. DAVIS, D.D., and family, of Soochow, and Miss TIDWALL, for Southern Presbyterian Mission, Hangchow.
- At Shanghai, December 22nd, Rev. Mr. and Mrs. SWALLOW, of United Methodist Free Church Mission, Ningpo.
- At Hankow, December —, ARTHUR MORLEY, M.D., for the Wesleyan Mission.
- At Swatow, December 25th, Miss CLARA HESS, for the American Baptist Mission.

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